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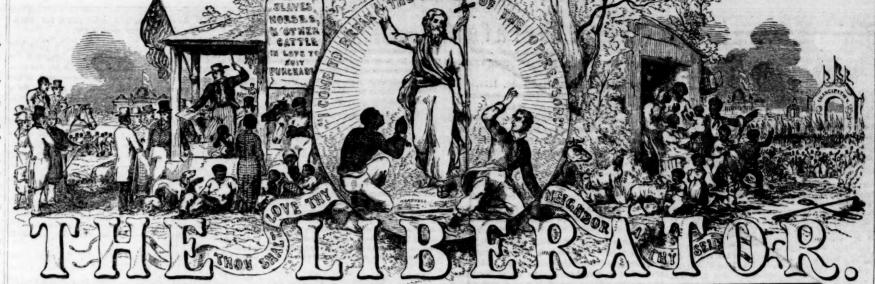
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The following gentlemen constitute the Finanmmittee, but are not responsible for any of the buts of the paper, viz : - Francis Jackson, Ellis GRAY LORING, EDMUND QUINCY, SAMUEL PHILBRICK.



Our Country is the World, our Countrymen are all Mankind.

I. B. YERRINTON & SON, Printers.

NO UNION WITH SLAVEHOLDERS.

The United States Constitution is 'a covenant with

death, and an agreement with hell."

The free States are the guardians and essential supports of slavery. We are the jailers and con-stables of the institution. . . . There is some excuse for communities, when, under a generous impulse,

ney espouse the cause of the oppressed in other States,

and by force restore their rights; but they are without

excuse in aiding other States in binding on men an unrighteous yoke. On this subject, our pathens, in

PRAMING THE CONSTITUTION, SWERVED FROM THE

MOHT. We their children, at the end of half a cen-

tury, see the path of duty more clearly than they, and must walk in it. To this point the public mind

has long been tending, and the time has come for looking at it fully, dispassionately, and with manly and Christian resolution. . . No blessing of the Union can be a compensation for taking part in the enslaving

of our fellow-creatures; nor ought this bond to be perpetuated, if experience shall demonstrate that it can only continue through our participation in wrong doing. To this conviction the free States are tending.'

VOL. XXVII. NO. 51.

WM. LLOYD GARRISON, Editor.

BOSTON, FRIDAY, DECEMBER 18, 1857.

WHOLE NUMBER, 1406.

- WILLIAM ELLERY CHANNING.

REFUGE OF OPPRESSION.

BLACK REPUBLICAN COLONY IN VIR-GINIA-ITS ORGAN.

When Eli Thayer first unfolded his scheme to abthe Old Dominion, most of our contem-of the State press were disposed to treat ter as an elaborate joke. They regarded it ultimatum of crazy fanaticism. As well expect an irruption of those fabulous ers that inhabit the moon, as that a colony of one fide abolitionists, headed by Mr. Eli Thaylare pitch their tents upon the soil of The idea was simply preposterous, and seouted by every sane mind in the Com-So Mr. Eli Thayer went on writing James Gordon Bennett, explaining the na-his project, detailing the extent of his operdeclaiming rapturously of the evidences of ement and success, which greeted his phil-exertions. The 'Homestead Aid Society' anized, millions at once subscribed to pital stock, Thayer unanimously elected Presi-and the grand scheme was launched upon the priment, 'with sanguine cheer and stream-In selecting the site of this colony, the displayed a commendable degree of discre-In the valley of Guyandotte, close upon the boder, they ventured to lay the foundation of at enterprise, so as to have a door of

always opened in case their visit might be ac-ily shortened. We all know how they were by the citizens of Guyandotte, how the li Thayer addressed the citizens of that who, fortunately for him, were as innocent ory, who, fortunately for him, were as inhocent, the purposes of his mission, as were the aborigi-desicans of the designs of Cortez. When, wer, the primary object of his free labor scheme discovered, and the history of its origin and ces, with a frontis piece of its author in his character, laid before their eyes, the indigna-of the people of Cabell county against Eli and Abolition colony fulmined in a preamble and scof resolutions as long as a man's arm. Here, hought, was the 'end on 't.' The veil was and the whole affair stood revealed in its hidyour deformity. The armed brood had been dis-ledged, and the wooden monster ejected from the walls of Troy. Far from it. Eli was no more indated by this terrible demonstration of popular th, than were his onion-eating ancestors of the regarsett by the sulphurous proclamation of valorous William the Testy. He informed the bitants in the blandest manner in the world, at they need give themselves no uneasiness on ac-cont of his prisence; that he had chosen a delight-region in Wayne county as his future abode and at of his followers, and regarded the hostile meeting a mere couldition of chagrin, because Wayne any had been preferred to Cabell by Northern igrants. And true enough, in the county of ayne, these Yankee Ishmaelites have founded a ayne, these Yankee Ishmaelites have founded a exampire, and sat down to reposa beneath their way vine and fig tree. Ceredo, situated on the his river, a short distance from Guyandotte, is as many of their incipient city. Here they are be-maing to strengthen their position, and preparing extend the sphere of their influence. A press is been established and an Abolition journal is print-

Let every one carefully read Mr. Thayer's last blresses to the people of this county. In the Adverse to the people of this county. In the selations passed at that meeting, every one can see for himself the sentiments of the people of Wayne. A great change is visible in the minds

ple of Virginia to the vilainous machinations of this arch-Abolitionist. If any are so simple as to be longer duped by his wiles, we fear they are beyond the reach of all appliances which human ingenuity can command. Their delusion is certainly incurable.

THE SLAVE TRADE.

rery and the slave trade, and defends the one whilst vote; but suppose they do vote, and by their advocating the revival of the other. This revival, it is contended, is demanded by the wants of the Southern agricultural States. The Committee—Mr. The Times contends that it will, and quotes to prove Mazyek, Chairman—submit for the consideration of the theorem of the constitution of the

extended to them.

Resolved, That the Act of Congress declaring the Resolved, That the Act of Congress declaring the African slave trade to be piracy, if it be understood as affirming that it is piracy in the nature of things and in the sense of the Constitution, affirms what is untrue; and inasmuch as it purports and intends to convert into piracy what is not so in the nature of things and in the sense of the Constitution, the said Act is unconstitutional, null and void.

THE KANSAS CONSTITUTION.

The Mississippian (Jackson) has a letter from a friend in the Lecompton bogus Convention, whom it indorses as 'a distinguished Democrat of Kansas,' and 'a good and true Southerner,' who, writing on the night that the Convention concluded its labors, sums up the Constitution with its dodge submission,

A minority report was made, declaring that and says: the introduction of barbarians, whether slave or free, from any part of the world, would be injurious to the best interests of South Carolina'-&c.

PREE PEOPLE OF COLOR IN VIRGINIA.

But what is to be done with them is the question; and it is difficult to settle it justly and to our fatisfaction. Several modes have been proposed. One is to send them, in one exodus, to the non-slaveholding States of the Union. I doubt both the policy and justice of this plan. Its reason assigned is, in a provision continuing in force and it to produce the most serious results, unless its silicus appeals are at once exposed. We quote a light extract, that our readers may see the danger it into the Union, while they would not have it sent directly from the Convention.

**It is the very best proposition for making Kansas as State under it into the Union, while they would not have it sent directly from the Convention.

**It is the very best proposition for making Kansas as State under it into the Union, while the Convention.

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**It is the very best proposition for making Kansas as State under it into the Union, while the Mails as a State under it into the Union, while the Mails as a State under it into the Union, while the Mails as a State under it into the Union, while the Mails as a State under it into the Union, while the Mails as a State under it into the Union, while the Mails as a State under it into the Union, while the Mails as a State under it into the Union, while the Mails as a State under it into the Union, while the Mails as a State under it into the Union, while the Mails as a State under it into the Union, and it is difficult to settle it justly and to our fatish. harden them against us rather than to convert them to our layor. Besides, they would, on this plan, have to be sent North, to a climate not suited to their habits or natures; and it would be harsh thus to subject them to wholesale dispersion, disease and ex-tinction. Such is their fate in the free States and

KANSAS A SLAVE STATE.

It is clear that the pro-slavery party have completely outwitted Walker and Stanton, and the whole Black Republican party; and that, after all, Kansas will apply to Congress for admission as a Slave State, with a pro-slavery Constitution. The Washington Union knowing the consequence of this state of things, tries hard to wink it out of existence. It quotes, with warm approbation, an article from the New York Times, which gravely contends, that if the Black Republicans will yote out of the The report of the Special Committee on so much of Gov. Adams's Message as relates to the Slave Trade, has been submitted to the Senate, and the following abstract of it is given in the Carolinian:

from the New York Times, which gravely contends, that if the Black Republicans will vote out of the Constitution the article to be submitted to the people of Kansas for rejection or acceptance, slavery will be abolished in Kansas. The first difficulty, rade, has been submitted to the Senate, and the blowing abstract of it is given in the Carolinian:

This report enters at once into the question of slahowever, is, that the Black Republicans will not

Southern agricultural States. The Committee—Mr. Mazyck, Chairman—submit for the consideration of the Senate the following resolutions:

Resolved. That the chief and almost entire productive industry of the slaveholding States is agriculture, to their successful prosecution of which the labor of negro slaves is indispensably necessary.

Resolved, That there is a great and growing deficiency of agricultural labor in the said States, which the natural increase of the slave population is inadequate to supply.

Resolved, That the effect of prohibiting the importation of slaves from abroad is to limit the expansion of the productive industry of the said States, and of the population which that industry sustains, to the ratio of the natural increase of the slave population.

Resolved, That the importation of slaves from abroad would accelerate the development of the agricultural resources of the slaveholding States, and promote their progress in wealth, population and general improvement, and that such importation, carried under proper regulations, would not be mainty.

Resolved, That the effect of an entire suppression of the African slave trade would be to confine the negroes to their own country, and proclude them from such means of relief from the pressure of a redundant population, as might be afforded by emigration in the only form in which its benefits can be extended to them.

Resolved, That the Act of Congress declaring the

sums up the Constitution with its dodge submission,

'Thus you see that while, by submitting the question in this form, they are bound to have a ratification of the one or the other, and that while it seems to be an election between a Free-State and Pro-Stavery Constitution, it is in fact but a question of the future introduction of Slavery that is in contro Gov. Wise, in his recent message to the Legislature of Virginia—referring to the free colored people in that State—says:—

the future introduction of Slavery that is in controllers, and yet it furnishes our friends in Congress a basis on which to rest their vindication of the admission of Kansas as a State under it into the Union, while they would not have it sent directly from th

From the Practical Christian.

THE MORAL CONDITION OF BOSTON.

these is the people of this course. In the balance pased at that meeting, every one can be able to be a pased at that meeting, every one can be able to be a pased at that meeting, every one can be able to be able to be a pased at the second of the people of the course of the people of the people

place in the church, will say to the minister, Touch not upon certain topics, or my influence will Touch not upon certain topics, or my influence will be thrown against you.' Said the speaker, I know where ministers have been compelled to abandon their pulpits for this reason. In how many pulpits in this city do you hear anything in relation to these evils? Christianity is fettered here, and has shackles on its limbs and a gag in its mouth. Ministers may talk of Babylon and Ninevell, and sinners, but nothing about the living, real, active issues of the day.

CASE.

We copy from the New York Evening Post the annexed full statement of the decision in this important case, briefly announced by telegraph:

Supreme Court—General Term. Before the full Beach.

Jonathan Lemon, in error, ogt. Louis Napoleon, defendant, in error.

the police as are your taxes when they choose to call for them. They have a law, and a law which, if they only desired it, will tend to the accomplishment of the work to be done.'

The act of the legislature of this State, passed in 1817, and re-enacted in parts in 1830, (1 R. S., 656.) declaring that 'no person held as a slave shall be imported, introduced to reought into this State on any pretence who teaches.

done, if naw could be enforced; which could be done, if people would vote right; which would come to pass undoubtedly, if there were a WILL. Here 's the grand desideratum, as a WILL. And if there were a will, (not in the majority, but in the governing few,) doubtless much evil could be speedily done away without resorting to legal and political coording. Where stand the church members, rew. coercion. Where stand the church members, pew-owners and clergy of Boston on all these subjects of moral and social reform? Where the lawyers, docmoral and social reform? Where the lawyers, doc-tors, and literati? Where the leading bankers, merchants, real estate owners, and employers? Let a census be fairly taken of the leading influences in Boston, (and elsewhere too.) under something like the following schedule:—

Number of clergymen who continue to set the de-noralizing example of using wine and other iutoxicating liquors as a beverage.

Number of church members do.

Number of lawyers do. Number of civil and military officers do. Number of physicians do. Number or editors and other literati do. Number of bankers, brokers, etc. do. Number of merchants, etc. do. Number of wealthy mechanics, etc, do.

Number of bankers, brokers, etc. do.
Number of cultors and other literati do.
Number of reality mechanic, etc., do.
Number of real detate owners who rent buildings to runseliers, barch, gamblers, etc., etc.
Number of real detate owners who rent buildings to runseliers, barch, gamblers, etc., etc.
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Number of real detate owners who rent buildings to runseliers, barch, gamblers, etc., etc.
Number of real detate owners who rent buildings to the real details of the property of the case under each bead, would reveal the real "mystery of injustive." Loves small fells out at "mystery of injustive." Loves small fells out the fells out at "mystery of injusti

liquities? If you do not, then you must wait until the thunder-bolts are aimed at your own heads.

We could easily have a change of things. When we want a quiet night before the fourth of July, we have it. With two hundred and fifty police, we can close the grog shops, if our votes at the ballotbox were only cast towards such a result.

There were two methods by which these evils could be done away with. The one was by Christian influence. Yet there were sometimes difficulties standing in the way of such a result. Sometimes it happens that a rich man who holds a prominent place in the church, will say to the minister,

nothing about the living, real, active issues of the day.

The next method we could bring to bear in this matter was Associated Effort. The speaker then glaneed at the recommendation of the report of the Chief of Police, which intimated that if we only had the proper law, we could prevent many of the great evils in our midst. We had just such a law as that suggested by the report, and the police had taken an oath to carry out such a law.

In concluding, the speaker said, remember the evils of this city are as completely in the hands of the nolice as are your taxes when they choose to the said taken and re-enacted in parts in 1830, (1 R. S., 656.)

ment of the work to be done.'

REMARKS.

Is this Boston—the metropolis of New England!

Is such the antagonistic state of society in the most civilized, refined, moral city on earth! It is even so. Mr. Miner evidently thinks a great triumph over these twelve-to-one barbarian forces might be achieved, if law could be enforced: which could be done, if people would vote right; which would be done, if people would vote right; which would be to pass undoubtedly, if there were a will. Here is the grand desideratum, and a will. And if have been intended to place this beyond doubt, (see sec. 16, p. 659,)—it is: 'Every person born within this State, whether white or colored, is FREE,* and every person brought within this State, whether white or colored, is FREE*; every person who shall hereafter be born in this State shall be FREE,* and overy person brought into this State as a slave, except as authorized by this title, shall be FREE.' One of the exceptions mentioned in this title allowed a person not an inhabitant of this State, travelling to or from, or passing through this State, to bring his slave here, and take him away again, provided that if the slave continued here more than nine months, he should be free. These exceptions are repealed by the act of 1841.

Comity does not require any State to extend any greater privileges to the citizens of another State than it grants to its own. As this State does not allow its own citizens to bring a slave here, even in transitu, and to hold him as a slave for any portion of time, it cannot be expected to allow the citizens of another State to do so. Subdivision of sec. 2 of art. 4 of the Constitution of the United States

was afterwards searched by them the same result.

How long our citizens are to be harraway, the sanctity of their dwellings outraged, this selves subjected to pillage and insult, is a questryet to be answered. Its continuance or cessation depends entirely upon the answer which the people themselves shall give to it. Time was when a man's house was his castle, into which no power could be a subject to the contract with incomplete without due process of law. venture with impunity, without due process of law.
Shall that time ever return? It is for the people of Shall that time ever return? It is for the people of Kansus to say whether a band of assassins and mountebanks, who pretend to administer law in this Territory, shall continue to descerate their dwellings, prostitute justice, and set at naught the most sacred and inalienable of rights. Let Deputy Marshal Butcher, or any other man who shall attempt to violate the sacredness of the home circle, as has been done in this instance, feel at once the vengcance of a sovereign citizen, and the extent of the peril a sovereign citizen, and the extent of the peril which he thereby incurs. Let him be made an ex-ample, for the benefit of all who are now or who ample, for the benefit of all who are now or who hereafter may be disposed to trample upon individual rights, while engaged in the nefarious business of slave-hunting. With a proper example made of such men, before their eyes, we apprehend that the business of slave-catching in this Territory will speedily come to an end, and the man who strikes the first blow in resistance will secure for himself a place in history beside the heroes of the revolution who periled their lives in the cause of human freedom and resistance to tyranny.—Kansas Tribune. dom and resistance to tyranny .- Kansas Tribune.

NEW ENGLAND REBUKED

His mightiness, James Buchanan, President of the United States, has seen fit, in the plenitude of his power, to rebuke the people of New England for their manifold political heresies. He has done this in a manner so dignified, and yet so cool and enting, that it may reasonably be expected the people of this section will humble themselves in the dust at the feat of the autorest.

of this section will humble themselves in the dust at the feet of the autocrat.

It is awful to labor under the Presidential displeasure, as our people already know to their cost Are not our two New England Navy Yards constantly idle, while the Southern yards are overrun with work? Were not the applications of our mechanics to build one of the new steam sloops-of-war treated with contempt? What chance have New England men, even though they be good Democrats, to obtain government offices at Washington? Can anything good, in Presidential estimation, come out of New England?

For years the President's Message has been sent to

thing good, in Presidential estimation, come out of New England?

For years the President's Message has been sent to Boston as well as to New York and Philadelphia, in advance of its delivery. From Boston it naturally found its way through the columns of the popular press, all over New England. The arrangement was regarded more as a matter of course, than as a matter of favor. No one questioned its propriety, and it had not been abused. This year the President sees fit to ignore the reading public of New England in making his arrangements for the transmission of his message. He sends copies in advance to New York, but New England must remain in the dark as to the message and its contents until in due course of mail it reaches them from a more favored region. But to make the rebuke more pointed, the reports of the Cabinet officers are sent to Boston in a sealed package, and when a dispatch was sent to a sealed package, and when a dispatch was sent the post office department to learn the contents oackage, an answer so ambiguo

the package, an answer so ambiguous was returned, that the press was justified in believing that it actually contained the message, and completed their arrangements for its immediate publication. The postmaster general doubtless smiled, and the autocrat chuckled at the probable success of this petty trick upon the 'black-Republican' Yankees. But they are welcome to all the glory the act will confer upon the administration.

The people of New England survived the displeasure of the last administration, and having so long been cast into outer darkness, they will not miss the light of the Presidential countenance which turns so benignantly towards the sunny South. We do not believe that even the characteristic regard of the people for 'the main chance' will induce them to court executive favor, for the chances are that this is the last administration that will ignore the this is the last administration that will ignore the sentiments and interests of New England.

SPEECH OF HON. A. S. DOUGLAS ON THE KANSAS QUESTION.

The following is the concluding portion of Senator Douglas's speech on the Kansas question and the President's message, delivered in the U. S. Senate on

President's message, delivered in the U. S. Senate on the 9th inst.:

Mr. President, that may be true. It is no part of my purpose to deny the proposition that that Constitution would have been voted down by a majority of four to one. I am informed by men well posted there—Democrats—that it would be voted down by ten to one; some say by twenty to one. But is it a good reason why you should declare it in force, without submitting it to the people, merely because it would have been voted down by five to one if you had submitted it? What does that fact prove? Does it not show undeniably that an overwhelming majority of the people of Kansas are analterably opposed to that Constitution? Will you force it on them against their will simply because they would have voted it down if you had consulted them? If you will, are you going to force it upon them under the plea of leaving them perfectly free to form and regulate their domestic institutions in their own way? Is that the mode in which I am called upon to carry out the principle of self-government and popular sovereignty in the Territories — to force a Constitution on the people against their will, in opposition to their protest, with a knowledge of the fact, and then to assign, as a reason for my tyranny, that they would be so obstinate and so perverse as to vote down the Constitution if I had given them an opportunity to be consulted about it?

Sir, I deny your right or mine to inquire of these people what their objections to that Constitution are. They have a right to judge for themselves whether they like or dislike it. It is no answer to tell me that the Constitution is a good one and unobjectionable. It is not satisfactory to me to have the President say in his Message that the Constitution of the new States that have been recently formed. Whether good or bad, whether obnoxious or not, is none of my business and none of yours. It is their business and none of yours. It is their business and none of yours. It is their business and in the Constitution is wise or

want it, let them prohibit it. If they want a bank with two branches, be it so; if they want twenty, it is none of my basiness; and it matters not to me whether one of them shall be on the north side and the other on the south side of the Kaw River, or where they shall be

the other on the south side of the Naw River, or where they shall be.

While I have no right to expect to be consulted on that point, I do hold that the people of Kansas have the right to be consulted and to decide it, and you have no rightful authority to deprive them of that privilege. It is no justification, in my mind, to say that the provisions for the eligibility for the offices of Governor and Lieutenant Governor require twenty very citizenship in the United States. If offices of Governor and Lieutenian Covernor requires
twenty years' citizenship in the United States. If
men think that no person should vote or hold office
until he has been here twenty years, they have a
right to think so; and if a majority of the people of
Congress think that no man of foreign birth should
vote or hold office unless he has lived there twenty

vote or hold office unless he has lived there twenty years, it is their right to any so, and I have no right to interfere with then; it is their business, not mine; but if I lived there, I should not be willing to have that provision in the constitution without being heard upon the subject, and allowed to record my protest against it. I have nothing to say about their system of taxation, in which they have gone back and resorted to the old exploded system that we tried in Illinois, but abandoned because we did we tried in Illinois, but abandoned because we did not like it. If they wish to try it, and get tired of not like it. If they wish to try it, and get tired of it, and abandon it, be it so!; but if I were a citizen of Kansus, I would profit by the experience of Illinois on that subject, and defeat it if I could. Yet I have no objection to their having it if they want it; it is their business, not mine. So it is in refer to the free negroes. They provide that no appose gro shall be permitted to live in Kansus. but if I they have a right to say so, if they choos, but if I ght to say so, if they chat question. We, in Illinois, provide that tates, 'Take care of there. We say to the other will take care of ours.' your own free negroes, are negroes now there shall But we do not say the in Illinois, and I think the not be permitted ought to have the right to say people of Kavill allow them to live there, and if whether the going to do so, how they are to dispose they are they ape

you may go on with all the different clauses of you may go on with all the different clauses of the Constitution. They may be all right; they may be all wrong. That is a question on which my opinion is worth nothing. The opinion of the wise and patriotic Chief Magistrate of the United States is not worth anything as against that of the people of Kansas, for they have a right to judge for themselves, and neither Presidents, nor Senators, nor House of Representatives, nor any other power outside of Kansas has a right to judge for them. Hence, it is no justification, in my mind, for the violation of a great principle of self-government, to say that the Constitution you are forcing on them is not puriously the provisions. ticularly obnoxious, or is excellent in its provision Perhaps, sir, the same thing might be said of t celebrated Topeka Constitution. I do not recolle its peculiar provisions. I know one thing: We Democrats, we Nebraska men, would not even look into it to see what its provisions were. Why? Because we said it was made by a political party, and not by the people; that it was made in defiance of the authority of Congress; that if it was as pure as the Bible, as holy as the ten commandments, y we would not touch it until it was submitted to a ratified by the people of Kansas, in pursuance of the forms of law. Perhaps that Topeka Constitution, but for the mode of making it, would have been unexceptionable. I do not know; I do not care. You have no right to force an unexception-able Constitution on a people. It does not mitigate the evil, it does not diminish the insult, it does not ameliorate the wrong, that you are forcing a good thing on them. I am not willing to be forced to do ch I would do, if I were left free to judge and act for myself.

Hence I assert that there is no justification to be

made for this flagrant violation of popular rights in Kansas, on the plea that the constitution which they have made is not particularly obnoxious. Is sir, the President of the United States is really sincerely of the opinion that the slavery clause has been fairly and impartially submitted to the free ac-ceptance or rejection of the people of Kansas, and that, inasmuch as that was exciting and paramount question, if they get the right to vote as they please on that subject they ought to be satisfied; and possibly it might be better if we would accept it, and put an end to the question. Let me ask, sir, is the slavery clause fairly submitted, so that sir, is the shavery chause harry submitted, so that the people can vote for or against it? Suppose I were a citizen of Kansas, and should go up to the polls and say, 'I desire to vote to make Kansas a Slave State, here is my ballot.' They reply to me, 'Mr. Douglas, just vote for that constitution first if you please.' Oh, no,' I answer, 'I cannot vot for that constitution conscientiously. I am opposed to the clause by which you locate certain railroads in such a way as to sacrifice my county and my part of the State. I am opposed to that banking system, I am opposed to this Know Nothing or American the constitution about the qui office. I cannot vote for it.' They then answer, 'You shall not vote on making it a Slave State.' I then say. 'I want to make it a Free State.' They reply, 'Vote for that constitution first, and then you can vote to make it a Free State; otherwise you

Thus they disqualify every Free State man who will not first vote for the Constitution; they diswill not first vote for the Constitution; they disourselves, and ask no questions, but vote for it, or you shall not vote either for a Slave or a Free State.' In other words, the legal effect of the schedule is tion may vote for or against Slavery as they please; but all those who are against this Constitut disfranchised, and shall not vote at all. That mode in which the slavery proposition is submitted. Every man opposed to the Constitution is disfranchised on the slavery clause. How many are they? They tell you there is a majority, for they say th Constitution will be voted down instantly, by an overwhelming majority, if you allow a negative vote. This shows that a majority are against it.

They disqualify and disfranchise every magnist it, thus reference. minority of the people of Kansas, and leaving that vote for or against the slavery

clause, as they choose.

Let me ask you if that is a fair mode of submitfree to vote for or against slavery as they choose? Am I free to vote as I choose on the slavery question, if you tell me I shall not vote for the Maine liquor law? Am I free to vote on the slavery ting that particular clause leave the people perfectly law? Am I free to vote on the slavery question, i rote for a bank? Is it freedom of election to make your right to vote upon one question depend upon the mode in which you are going to vote on some other question which has no connection with it? Is that freedom of election? Is that the great fun-damental principle of self-government, for which we combined and struggled, in this body, and throughout the country, to establish as the rule of action in all time to come? The President of the United States has made some remarks in his Message which, it strikes me, it would be very appropriate to read in this connection. He says:

'The friends and supporters of the Nebraska and Kanss Act, when struggling on a recent occasion to sustain its wise provisions before the great tribunal of the American people, never differed about its true meaning on this subject. Every where throughout the Union, they publicly pledged thair faith and honor that they would cheerfully submit the question of sas, without any restriction or qualification whatever.
All were cordially united upon the great doctrine of popular sovereignty, which is the vital principle of our free institutions. slavery to the decision of the bong fide peo

Mark this: Had it then been insinuated, from any quarter, that it would have been sufficient compliance with the requisitions of the organic law for the members of a Convention, thereafter to be elected, to withhold the question of slavery from the people, and to sub-stitute their own will for that of a legally ascertained majority of their constituents, this would have been instantly rejected."

Yes, sir, and I will add further, had it been ther intimated from any quarter, and believed by the American people, that we would have submitted the clavery clause in such a manner as to compel a man se in such a manner as to compel a man to vote for that which his conscience did not approve, in order to vote on the slavery clause, not only

would the idea have been rejected, but the Demo-cratic candidate for the Presidency would have been rejected, and every man who backed him would

we been rejected too.
The President tells us in his Message that the The President tells us in his Message that the whole party pledged our faith and our honor that the slavery question should be submitted to the people, without any restriction, or qualification whatever. Does this schedule submit it without qualification? It qualifies it by saying, 'You may vote on slavery, if you will vote for the Constitution; but you shall not do so without doing that.' That is a very important qualification—a qualification that controls a man's vote, and his action and his action and is conscience, if he is an honest man—a qualification were sty agreeably disappointed both as to the

Sir, I am opposed to that concern, because it looks to me like a system of trickery and jugglery to defeat the fair expression of the will of the people. There is no necessity for crowding this measure, so unfair, so unjust as it is in all its aspects, upon us. Why can we not now do what we proposed to do in the bast Congress? We then voted through the Senate an enabling act, called 'the Toombe bill,' believed to be just and fair in all its provisions, pronounced to be almost perfect by the Senator from the Sen nounced to be almost perfect by the Senator from New Hampshire, (Mr. Hale,) only he did not like the man then President of the United States, who would have to make the appointments. Why can we not take that bill, and, out of compliment to the President, add to it a clause taken from the Mintersell Emancipation and the Spirit of Truth.

To the few faithful witnesses who are found in the convergence of the president of the convergence of the second of the second of the convergence of bill—the one we framed ourselves when we were acting as a unit — have a fair election, and you will
the seed they sow shall bring forth abundantly have peace in the Democratic party, and peace throughout the country, in ninety days. The people want a fair vote. They will never be satisfied with-

qualify every Slave State man who will not first vote for the Constitution. No matter whether or not the much commended by the President, in his Message, of slaveholders. We have repeatedly shown in Tur voters state that they cannot conscientiously vote as a model. Let us pass that as an enabling act, Liberaton, that, whatever injustice she may have so a model. Let us pass that as an enabling act, for those provisions, they reply, 'You cannot vote for or against Slavery here. Take the Constitution as we have made it, take the elective franchise as we have made it, take the elective franchise as we have established it, take the railroad lines as we have located them, take the judiciary system as we have formed it, take it all as we have fixed it to suit have formed it, take it all as we have fixed it to suit have formed it, take it all as we have fixed it to suit have formed it, take it all as we have fixed it to suit have formed it, take it all as we have fixed it to suit have formed it, take it all as we have fixed it to suit have formed it, take it all as we have fixed it to suit have formed it, take it all as we have fixed it to suit have formed it. our throats, in violation of the fundamental principle of free government, under a mode of submission that is a mockery and insult, painful as it will be suspecting her to have assisted certain slaves to make to me, I must break all associations or connections their escape. She is seeking her own private ends, rather than forfeit my principles. I have no fear and has no real claim for sympathy or aid on the part of any party associations being severed. I should of the true friends of the oppressed; and where she regret to see social and political ties severed; but if is best known, (particularly in Worcester,) is regardof any party associations being severed. I should regret to see social and political ties severed; but if it must be—if I cannot act with you, and preserve my faith and my honor—I will stand on the great principle of popular sovereignty, which declares the right of all people to be left perfectly free to form and regulate their domestic institutions in their own way. I will follow that principle wherever its legal and logical consequences may take me, and I will endeavor to defend it against assault from any and all quarters. No mortal man shall be responsible for my action but myself. By my action I will compromit no man. (Loud applause.)

ton correspondent of the New York Tribune thus larger city. Nashua, indeed, is at present Republication of the New York Tribune thus larger city. Nashua, indeed, is at present Republican in its municipal government; but the few of less

sally admitted to be a great speech, perhaps the greatest he has ever made. It is admired by all sides for its compact force and plain, solid strength. He dissected and exposed with masterly skill the manifold absurdities of the Lecompton plan—its inconsistency with reason and with right—with justice, honor or fairness—with the professions of the Democratic party, and with the principles of popular sovereignty, all of which demanded unequivocally that the whole Constitution should be substituted as fanaticism; the chief

the manner of a man who had deliberately assumed a perilous position, and had made up his mind to brave the consequences. His closing declaration, given with great energy, that if the administration and the Democratic party persisted in the course they were pursuing upon the Kansas question, he should be compelled by every consideration of honor, faith and consistency, to separate himself from them,

Another Washington correspondent says :-

'Mr. Douglas's manner was impassioned, and, to-wards the close, as he declared his separation from the party, he was deeply affected. There was ap-plause from all parts of the House at the close of the speech, which was evidently spontaneous and unpremeditated; but it so jarred upon the nerves of Mason, of Virginia, who had evidently been growing more sensitive during the speech, that he requested the galleries to be cleared; but the more amiable of his friends objected so strongly, that he was constrained to withdraw his motion.'

audience at the Joy Street Church, in this city, last Sunday evening, by the non-appearance of Wendell. Phillips, Esq., who was engaged to lecture before them. His absence was occasioned by illness in his family.

Rev. Dexter S. King kindly consented to appear as his substitute, and delivered an interesting and in-

It is said that at a caucus of Southern Sena-

The Liberator.

NO UNION WITH SLAVEHOLDERS.

pany with our friend, Parker Pilisbury, and that controls a man's vote, and his action and his conscience, if he is an honest man—a qualification concessedly in violation of our platform. We are told by the President that our faith and our honor are pledged that the slavery clause should be agreed interest which characterized the proceedings mitted without qualification of any kind whater; and now am I to be called upon to forfeit of faith and now am I to be called upon to forfeit of faith and now am I to be called upon to forfeit of faith and now am I to be called upon to forfeit of faith and in the people of Kansas to defraud the majority of that people out of their elective framewise?

Sir, my honor is pledged and before it shall be tarnished, I will take what never ask me to do an alto myself may come that never ask me to do an alto myself may come that never ask me to do an act which the Proposition, in his Message, has said is a forfeiture of expediency of saving the party. I merely for the expediency of saving the party. I act which the Proceeds. In his pleesage, has said as a forfeiture of the act in his a violation of honor, and that a forfeiture of the party. I merely for a say of you to save the party. I may much heart in the great cause that binds us there as a party as any man living. I will now file anything short of principle and honor for the peace of the party; but if the party will not stand by its principles, its faith, its pledges, I will stand there, and abide whatever consequences may result from the position. Let me ask you, why force this Constitution down the throats of the people of Kansas, in opposition to their wishes, and in violation of our pledges? What great object is to be attained? Cuibono? What are you to gain by with a disposition to hear what might be said, and in to the will you sustain the party by violating its be attained? Cui bono? What are you to gain by it? Will you sustain the party by violating its principles? Do you propose to keep the party united by forcing a division? Stand by the doctrine that leaves the people perfectly free to form and regulate their institutions for themselves in their own way, and your party will be united and irresistible in power. Abandon that great principle, and the party is not worth saving, and cannot be saved, after it shall be violated. L'trust we are not to be rushed upon this question. Why shall it not to be rushed upon this question. Why shall it be done? Who is to be benefitted? Is the South to be the gainer? Is the North to be the gainer? North nor the South has the right to vanced by us, at least before the assembly. It may gain a sectional advantage by trickery or fraud.

But I am beseeched to wait until I hear from the effectually applied on the occasion, and our nation election on the 21st of December. I am told that perhaps that will put it all right, and will save the perhaps that will put it all right, and will save the whole difficulty. How can it? Perhaps there may be a large vote. There may be a large vote returned. (Laughter.) But I deny that it is possible to have a fair vote on the slavery clause; and I say that it is not possible to have any vote on the Constitution. Why wait for the mockery of an election, when it is provided unalterably that the people cannot vote—when the majority are disfranchised? But I am told on all sides, 'Oh, just wait; the pro-slavery clause will be voted down.' That does not obviate any of my objections; it does not diminish any of them. You have no more right to force a free them. You have no more right to force a free them. You have no more right to force a free the oppressed, as 'remembering those in bonds as State Constitution on Kansas than a slave State bound with them,' earnestly enforced. No one had Constitution. If Kansas wants a slave State Constitution, she has a right to it; if she wants a free State Constitution, she has a right to it. It is none blood-stained Union, there was none so poor as to my business which way the slavery clause is de- do it reverence. Indeed, no fact is more noticeable I care not whether it is voted down or voted -none, we think, more prophetic, certainly none ap. Do you suppose, after the pledges of my honor, that I would go for that principle and leave the people to vote as they choose, that I would now degrade we have attended during the last two or three years, and the control of the country, then the nyself by voting one way if the slavery clause be no matter in what section of the country, than this voted down, and another way if it be voted up? I —the assertion of the imperative moral duty of the care not how that vote may stand. I take it for granted that it will be voted up. I think I have seen enough in the last three days to make it certain that it will be returned out, no matter how the with increasing conviction of its truthfulness. Politmatter may stand. (Laughter.) with increasing conviction of its truthfulness. Polit-Sir, I am opposed to that concern, because it looks

requiring the Constitution to be submitted to the Nashua, we would speak words of hope and encourpeople, and pass that? That unites the party. You all voted, with me, for that bill, at the last Congress. Why not stand by the same bill now? Ignore Lecompton, ignore Topeka, treat both those party movements as irregular and void; pass a fair them to maintain an uncompromising position, not

out it. They never should be satisfied without a town, announcing that Miss Delia A. Webster would, sure, and with all the energy I may pos- to the colonization of our colored people in Africa. But if this Constitution is to be forced down and paid court to the very class who have subjected

intoxicating liquor is sold, in open defiance of the KANSAS AND SENATOR DOUGLAS. The Washing- Maine Law-enough, together, to poison a much can in its municipal government; but the fear of los-The speech of Senator Douglas to-day is univering votes, and giving offence, and the lack of moral courage, restrain the Mayor, we were told, from attempting to enforce the law aforesaid.

O, for the moral regeneration of every community, nanifold absurdities of the Lecompton plan—its in-maistency with reason and with right—with jus-truth against whatever tends to debase and outrage all of which demanded unequivocal-ole Constitution should be submitted as fanaticism; the 'higher law' is openly scoffed at; in good faith to the people of Kansas.

Though his language was courteous, the manner of Senator Douglas was bold, haughty and defiant—

the inalienable rights of man are denied; the cause of the enslaved is scornfully rejected; profligacy and intemperance abound; and moral cowardice and politithe inalienable rights of man are denied; the cause of

Our friends who have not yet paid for the present year, will bear in mind our rule, by which their was greeted with a round of applause by the crowdpapers must be cut off, if payment be not paid before
ed galleries.' February 1st. We hardly need add, that our subscription list needs greatly to be enlarged, and that any curtailment of it is most undesirable .- r. v.

Great disappointment was felt by a crowded

his substitute, and delivered an interesting and in structive anti-slavery discourse. The promise of Mr. tors, (thirteen in number,) held after the delivery of his speech, Senator Douglas was unanimously read out of the party!

structive anti-slavery discourse. The promise of Mr. Phillips will be redeemed shortly, when due notice will be given.—w. c. x. will be given .- w. c. x.

American slavery is upheld by two mighty props—Church and State, religion and government—and when these are overthrown, that foul system shall fall

to rise no more.' - Letter of Wm. Lloyd Garrison to the Pennsylvania Anti-Slavery Society.

'If he will look again at the passage from which that sentence is taken, he will perceive that it was not intended to convey the sentiment to which he ostrongly objects. The church and the government denounced by Mr. Garrison as "mighty props" of slavery are not the Church of Christ and Christian government, but the popular' or pro-slavery church, and the government of the United States, as now existing, under a pro-slavery constitution. These are not 'God's institutions,' but man's, and their destruction, in Mr. Garrison's but man's, and their destruction, in Mr. Garrison's construction, and ours as well, would be the triumph of Christianity, not of the infidelity of the French revolutionists. The spirit of Mr. Garrison's letter is eminently religious and reverential towards God, and it is exceedingly unfair to detach therefrom a single sentence, and put upon it a construction so manifestly at war with the intent of the solid mention of this important fact in his Anti-Slavery career.

The abolitionists soon found that the great representative bodies, through which the Church carried

We should be extremely glad to find that we had on its more extended operations of proselytism, were

surprised; but to see it in a paper so generally faith- In this manner, when the delinquencies of the on us a more distinct avowal. How to be more explicit, we do not know. He does not deny what we assert, but runs off upon another issue, and wishes to know what we think of 'anti-slavery churches'!

Our readers well know the past history of this body, and the exceeding skill with which the leaders of its props-Church and State, religion and government' as though it were highly irreligious!

As for 'those churches which are anti-slavery,' hen or where have we failed to recognize them gladly, or to do them full justice? How, as abolitionsts, can we have any controversy with such?

ognize them 'as God's institutions.' In connection church or otherwise, however anti-slavery, as ' God's nitely. to be divinely instituted, -or are clearly hostile to huspirit and guilty of the imposture of Rome herself.

THE ANTI-SLAVERY BAZAAR

The Anti-Slavery Bazaar was opened in this city resterday, with its usual display of beautiful, attractive and useful articles, at the Hall in Winter Street, No. 15. No other Bazaar, comparable to it, whether in regard to the abundance and variety of its goods. or to the grandeur and importance of the cause which it seeks to promote, is held annually in any part of the country. Who that would bring the reign of a desperate slave oligarchy to a speedy end, or check the usurpations of a most lawless administration, or hasten the day of universal emancipation, will not visit it personally, or send to it by proxy, to expend the last farthing he can readily command, in purchasing gifts for Christmas and New Year, or articles for Positively, the Independent advises, 1. To leave you lies to make up a cheering aggregate!

UNITARIAN PROSCRIPTION.

one which boasts itself the most of its liberality, we vring, that we quote it, as follows :trust the writer will pardon our use of his modest It is all-important to leave to the Committee the

too will end the chapter of my regular ministry. I . This now harmonious institution, forsooth! Does can hire myself no longer, for any given period, to the present position of the Tract Society really illuspreach the theology or morals of any sect or church. trate Dr. Thompson's idea of harmony? While earning for myself the bread of daily life as I best can, I shall avail myself of those spheres of useful-ness in which I can labor for the cause of truth and a reform in the Tract Society, upon the pretended a reform in the Tract Society, upon the pretended

I remain, yours truly, R. HASSALL.

THE APPROACHING CONTEST IN THE TRACT SOCIETY.

The abolitionists long ago proved the Church t be the great bulwark of slavery. In preparing the way of the Lord in that direction, it became their duty to publish to the world this characteristic of the

sentative bodies, through which the Church carried We should be extremely glad to find that we had misapprehended the language of Mr. Garrison; and that he does not seek the downfall of churches as such, but only the reformation of their abuses. We should rejoice to be assured that the pioneer champion of the anti-slavery cause in America does recognize those churches which are anti-slavery, as "God's institutions," but we do not remember ever to have seen any distinct average for such as setting in the Church, the Church found it needful to adopt defensive measures. The to have seen any distinct avowal of such a sentiment from his pen. The language used by him, in the passage quoted above, and others which might be referred to, certainly conveys the idea that he is opposed to the existence of churches as such. It is stated the stratagem which dwellers on the prairies use to receive the most every that Mr. Germsen's letter is not enough to say that Mr. Garrison's letter is to protect themselves against fire. When the whole reminently religious and reverential towards God; 'eminently religious and reverential towards God; 'many persons would avow a general belief in religion, and a reverence for the Author of Christianity, who still reject the institutions of the New Testment, and are far from taking the Bible as the inspired and infallible guide of human conduct. We spired and infamilie guide of numan conduct. We must have a more distinct avowal than is contained in the above, before we can put any other construction upon the passage quoted from Mr. Garrison, than the one we have already given.—Am. Baptist. REMARKS. If this cavil had been made by the stop the progress of the old, they trample it out with New York Observer, we should not have been greatly their feet, as having accomplished its whole purpose.

ful on the subject of slavery as the American Baptist Church and its pro-slavery Societies had been revealhas been, leads us to suspect that an occasion is sought ed beyond the power of further concealment, some to make us 'an offender for a word,' by one whose members of them seemed to join the remonstrants sectarianism is paramount to his anti-slavery zeal. without, in demanding a reform. But in every such The Standard correctly interprets the language and case, it has now become plain that these movements scope of the sentence objected to in our letter; but, it were made in the interest of the delinquent bodies, and seems, the Baptist critic is not satisfied, and demands not of the reform demanded. The evidence of this of us 'a more distinct avowal.' How to be more ex- has come out most fully and conclusively in the case

We said- American slavery is upheld by two mighty protesting minority have trimmed between the Scylla of entire acquiescence in its pro-slavery i. e., the religion and government of this nation, as position, and the Charybdis of such thorough renterpreted and executed-not religion or government form as must necessarily divide, in order to purify per se. Does the American Baptist call in question the truthfulness of our statement? No-nor will it division, and preferring to it the continued triumph venture to do so. 'When these are overthrown,' we of slavery in the Tract Society, -as well as in the inadded, (of course, by the substitution of that kingdom whose officers are peace, and whose exactors are rightsness—and of that church against which the gates heads of this remonstrating minority are far more deof hell shall not prevail-or by a revolution in public sirous to help the Tract Society than the slave; and entiment,) 'that foul system shall fall to rise no that if Thompson, Cheever and Beecher could get Will our Baptist interrogator pronounce this that Society out of a directly pro-slavery position, and eretical? What is his motive in raising this false out of the evil repute thence arising, they would wilssue? He admits that our letter is 'eminently reli- lingly pledge themselves never to call upon it for antigious and reverential towards God,' and yet treats it slavery action, or even for the purgation of its government from pro-slavery men like South-side Ad-

The Independent, after an attack on the pro-slavery attitude of the Tract Society so vigorous as really to these officers are, practically, elected for life, as awaken and alarm that quiescent body, and so prompt-But we are challenged to declare whether we re- ly echoed by other members of the 'religious press' to show that it might, if it would, have pressed forwith the Anti-Slavery cause, the question is an extra- ward to complete success, first slackened the fervor of seous one, which we are under no obligation to answer. Enough that we rejoice to see them true to those in bonds. No other issue is lawful, or in good towards a reconciliation, plainly inviting compromise faith, on the Anti-Slavery platform. But, waiving from the other side, implying its own willingness to this-and speaking now, not as an abolitionist, but as 'split the difference' between them, and declaring its an independent thinker-if our questioner wishes to readiness to allow the Executive power to remain know whether we regard any outward organizations, where it now is, for another year, and perhaps indefi-

institutions,' we answer, No-ten thousand times, NO ! In an article entitle' 'What should be done,' (Dec. We are not 'opposed to their existence as such'; but 3d,) the Independent admits that its confidence in the when they lay claim to special sanctity, insist upon Executive Committee has been shaken, and yet, in connection with them as a religious duty, and profess reply to letters of inquiry respecting a plan of operations for the future, it gives the following suggestions man development and progress,-then we go for their the carrying out, of which could hardly fail to reextirpation as speedily as possible, as animated by the establish the influence and control of that Committee for an indefinite period, and would certainly lose the ground gained by the agitations of the past three years ng the quasi reformatory church members

Negatively, the Independent discountenances, 1. The organization of a movement in the Tract Society against its unfaithful Executive officers: 2. The withholding of funds from the Society, even while those funds are used to print and distribute pro-slavery circulars : 3. The withdrawal of members from the Society, either to form a new one, or to concentrate their means upon some unobjectionable one already in existence, as, for instance, (it says,) those at Boston and Cincinnati-thus incidentally naming the pro-slavery Boston Society as equally trustworthy with the really anti-slavery ' Reform Tract and Book Society ' at Cin-

nousehold use? The Anti-Slavery treasury is not the management of the Society and its funds in the only empty, but the potent moral agencies on which hands of the present Executive Committee: 2. To the cause of freedom relies for its defence and triumph form no party combinations against these men, in must be measurably suspended, if the receipts of this whom it admits that its own confidence has been sha-Bazaar are allowed to be essentially diminished at this ken, and who are now grossly and doubly perverting ime. If the Catholic Orphan Fair, recently held in the funds entrusted to them: 3. That the New Engthis city, could raise the sum of ten thousand dollars, land churches not only put their large annual contri in spite of the 'hard times,' for an object limited and butions into the hands of these mismanagers, but local, though beneficent, how many thousands ought make their ministers and deacons life-members of the the Anti-Slavery Bazaar to realize, having for its aim Society, thus qualifying them to vote in it. [Note, the deliverance of four millions of God's imbruted that every one of these ministers and deacons is in children, the eternal overthrow of the remorseless ecclesiastical communion and fellowship with South-Slave Power, and the rescue of the whole country side Adams, recognizing him as a Christian, and as a from impending destruction? Reader, do what in worthy minister of Christ.] 4. That the members of the Society, looking well to their duties and rights at the next annual meeting, should perform the first by avoiding controversy, and secure the second by leav Though the following was not written for publication, yet, as it helps to show the true character of our The language in which this last suicidal movement is sectarian religious (!) bodies, and especially of that urged is so choice a specimen of sophistical manœu-

statement of his own case. This adds another to a long catalogue of cases of similar proscription of men who dared to speak the self-evident truth of God, in unanimously that they "can and ought to publish HAVERHILL, Dec. 8, 1857.

Bro. May: I am voted out of this Unitarian pulitat last. The opponents of free thought and speech, subject! We prefer to stand by the Society, and to pit at last. The opponents of free thought and speech, though in the minority, have triumphed. In three months my connection closes with this Society. Then

The Independent craftily bases this counsel for quisupposition of an openly aggressive movement against them, by the Committee, at the annual meeting. The Journal of Commerce correctly apprehends The Independent knows perfectly well that the strength the function of the Liberator towards itself, and can-didly calls it the Lie-berater.' of the Committee is to sit still; that their policy is at the annual meeting will be to sit passive, with the Indefinitely Postponed.—The Senate of the State of innocent aspect of lambs, consciously awaiting the sa-South Carolina, on the 8th inst. without debate, dis- crifice. The safety of the Committee lies, first, in the posed of the report and resolutions in favor of re- good will of a majority of the Society to sustain their opening the slave trade, by indefinite postponement. | whole past, as well as their present course; and, next,

in their power of exciting sympathy among the other party by the iteration of pious phrases. So say Dear brethren, what could we do? The cause Christ constrained us! Tens, yea, hundreds of sands of perishing souls in the South, crying to us for sands of perisning sours in the country, crying to us for the bread of life, would have been put beyond the reach of our operations by the action you design and your Investigating Committee itself eni to regard the widest and best usefulness of the ety THROUGHOUT OUR WHOLE COUNTRY.' What o

responsibility, and in view of our solemn final a This sort of talk is still found as effective to bi the eyes of men as if Jesus had never exposed the lessness of repetitions of 'Lord, Lord! agement' of the Tract Society have often gained their point by means of the associations awakened by such phrases, and they will do it many times more, though they could hardly succeed in it this time, and und the present circumstances, without the treacher complicity of the Independent.

For every honest remonstrant against the profigate course of the Tract Society, AGITATION now, up to the time of the annual meeting, and through its sessions, is the one thing needful. When about has become corrupt, or fallen under a control which perverts it from its legitimate purpose, the motta of those who would reform it should be, ' First pur THEN peaceable!' Silence, quiescence, acc inaction, all leave the mischief to grow and flow Discord and contention, in such a body, are the in dispensable pre-requisites to reform. And if the man who counsels peace and quietness in such circums ces be not obviously a fool, we may well suspect him to be a knave.

Next in importance to agitation is pre-organization a thorough understanding, among all who seek reform in the Tract Society, of what new measur men they should unite upon at the next annual mee ing. Since the whole government of the Society pro-slavery course, and since they are now in resisting the change required by the remonst those remonstrants should have plans carefully m tured, beforehand, for the discharge of every one those unfaithful servants at the next meeting, and should know, by thorough previous inquiry, wha trustworthy men would accept those positions, thus be able unanimously to choose them when the time of election arrives. But it is just this action indispensable to any effective reform, which the Inda pendent opposes, and stigmatizes as 'sectional strife _ ' partizan combination ' _ ' disorganization ' _ u dismemberment of a now harmonious

The remonstrants, whose purpose of obtaining the publication of tracts against slavery has been thus fir foiled-mainly through the unfaithfulness of D Thompson, and his associate leaders, in not nomina ing a new board of officers at the late annual meeting receive the votes of those who really wished for form-are now writing letters, making inquiriasking instructions what to do at the next energy meeting, that their labors may not again be wasted a on the last anniversary. Wonderful to tell, they re sort to the Independent for this information, in spite their past experience. The Independent gives ther counsel, the following of which, as a moment's refle tion must show, will squander ineffectually all the momentum, and command on the public attention which they have hitherto gained. It urges them let that meeting pass by 'without controve ent disgraceful attitude of the Society; it speaks the errors, or even, if you please, the perve the wearly Executive' as a matter of small comquence, though well knowing that the annual ele tions are in fact merely a form and a farce, and the moreover that, while they remain, no essential ch of policy will be put in practice, however decide ordered; it shows its own want of principle in rega to the demanded change, by saying that the Execution tive Committee should have published the pro-sl tract (which they had already printed) on the Duti of Masters,' and that 'That book would have fair interpreted the action of last May'; and that it is a volume of evangelical instruction; and its whole ounsel seems designed to allay excitement, to postone action, and to persuade these honest inquires t rest while the enemy are working.

If, with the obvious results of following this ruin us counsel before them, the remonstr the Tract Society leave their cause in the hands of the conductors of the Independent, and take, before the meeting, none of those measures which are indi sable to effective action at the meeting, and thus los for at least another year, the benefits of reform in that Society-what shall be said of them? Must not the explanation of such conduct be found in a d honesty among the followers, such as we fore proved to exist among the leaders? If even the better portion of the members of the Tract Society quit the vantage-ground they have now gained, a subside into a renewed support of its unchristian and inhuman policy, we shall have yet more evidence of the truth, that the Church corrupts those whom she influences, and that the Sadducee and the Publican are likely to be depraved instead of purified by join ing her. - c. K. W.

THE SLAVE BETTY.

Our 'Refuge of Oppression,' last week, cont an article from the Buston Courier, in reference to the woman above named, who, it will be remembered, declined to accept the freedom offered her by the law of Massachusetts, and returned, for reasons which no doubt seemed to her sufficient, with her master to Tennessee, throwing away what will probably be her

last chance of escape from slavery.

The Courier graciously admits that those who advised the young woman to claim her liberty were well-meaning persons; and though quite unable to comprehend by what principles of morality they wer actuated, it expressly refrains from charging them with either falsehood or perjury, and merely intimates that they tried to induce Betty to desert her husband and abandon her children, thus seeking to break the marriage tie, to inflict on Betty's husband and children the most cruel of the evils of slavery, and to rob them of wife and mother.

We will imitate the liberal spirit of the Courier by making no charge against it of burglary or arson in this case; but it cannot be so easily acquitted of al tempting grossly to mislead its readers, by the impli cation, which runs through the whole article, the marriage does belong to slaves, in law and in fact that its rights are actually respected by the slave is and the slaveholders; and that Betty, by to slavery, has insured the continued posse husband (so called) and her children, and of her jugal and parental rights in them, until death shi part them. The Courier knows perfectly well every item of this implication is false; and that representations of an opposite character in ' anti-slavery novels' (to which it makes disp reference) are true; and it fortunately una own attempted deception by an incidental in the pretended parallel between the positions vant to an English lord and slave to a So

Suppose an English Lord and Lady were to a female servant, who had left a husband of mistress, and is attached to her, and wishes fing, when the journey is over, but to go hos husband and children in England. Some zet publicans get about her; tell her that government is another name for tyranny; that it English aristocracy are cruel oppressors of the post and exert themselves to the utmost to induce the English mother and wife to abandon her hashand children, and remain in America. What would be thought of the kindness—what would be thought of the morality of this transaction? And yet the case

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and and chilavery, and to he Courier by ry or arson in quitted of at-by the impli-e article, that and in fact; the slave laws by returning assession of her nd of her contil death shall ctly well that and that the ces disparaging y unmasks its

ositions of ser-uthern despot. were travelling cocompanied by sand and chilt-ty with her shes for noth-to home to her me zealous Ret monarchical may; that the of the poor; to induce this her husband What would ald be thought and the case of the poor in the same the poor; to induce this her husband what would ald be thought and the case the case. ald be thought nd yet the case

·His escape '! Indeed? Then Betty's husband is under restraint! Having committed no crime, he is yet under the power of some one who is able and disposed to prevent him from joining his wife, when the are of her health requires that she should take up her residence in another State! Here, then, in the very case in which the Courier has been uttering the above calumnies, it is a slaveholder, not an abolitionist, who interferes with the sacred bond of marriage,

and separates husband from wife! But why talk of the separation which would have resulted if Betty had taken her freedom? This hushand and wife were already separated, and had been separated for months, by a power quite irrespective of their wishes or their rights. Who supposes that Betty was asked whether she was willing to leave her sushand and children, and go to spend the summer at the North, without even the possibility of a letter passing between them to inform her of his continued health, or him when to expect her home? Who supposes that Betty's husband was asked whether he was willing to lose the aid and solace of his wife's society for an indefinite period, that somebody else might have her to take care of somebody else's children, while his and her children were deprived of their mother? They were already compulsorily separated by the act of a slaveholder, the very person whom the Courier falsely asserts to have given Betty 'a comfortable home."

But let us look at this comfortable home, and see if even while Betty was living in Tennessce, she was living with her husband. Betty was living in the house, not of her husband, but her master. This master owned Betty, according to the theory which the Courier is doing its utmost to support. He required and compelled certain services from her, quite spective of whether her duties to her husband and children were performed or not. Even after the daily duties required by her owner are done, it does not follow, as a matter of course, that she can use the remainder of the day in enjoying her husband's society, or ministering to his necessities; still less that she can spend the night in his hut, with the temporary comfort of feeling herself at home. She must obtain permission from her owner to go and see her husband. She must ask for a 'pass.' If he has nothing more for her to do, and does not want her society just then for himself, and is in a good humor, he will probably grant it. But it is always in his power to refuse it. And this is the 'comfortable home,' and this 'the marriage tie' which the Courier is so anxious to preserve to Betty.

Let us see now how it is with Betty's husband. He too is 'owned' by some one, whose claim upon him is stronger than his duties to his wife and children. His home is perhaps a street's length, perhaps its wages will promote the comfort and the welfare of his wife. Betty's husband cannot work at all for her, except he does so by abridging the ordinary and needful hours of rest. What is the relation of Betty's husband to the chil-

dren which are certainly hers, and which he thinks and hopes are his?--though of this such a person, in such circumstances, can never be sure. They belong, as matters of property, control and disposal, to Betty's owner, and, until he pleases to sell them, Betty's husband can have the privilege of seeing them whenever he is lucky enough, after the day's work, to get a pass' from his owner; but he has not one of a father's rights in them. He cannot control or regulate one of their movements. He can neither surround them with good, nor seclude them from evil influences. He cannot bring them up in the way they should

But, whatever were the limitations which circum scribed Betty's relation to her husband, it is plain that she loved him and her children, and made the fearful sacrifice of deciding to return to a slave State for their sakes; for even the Courier has not the impudence to ascribe this decision to any regard for the slaveholder under whose power she had fallen, or any admission, on her part, of his right to control her movements. It is plain, we admit, that she valued such fragments as were left to her of the relation of wife and mother, and we will now look at the charge made by the Courier, that the abolitionists wished her to disregard these; wished her to desert husband

Poor woman! she has probably before this time learned, perhaps from the lips of her husband himself, that her return has destroyed almost the only chance of their yet living together in freedom and real marriage. Whatever may be the difficulties of his escaping to join her in Massachusetts, with or without the children, they would be more than doubled by an attempt of the whole family to escape together now. If she had had the wisdom and firmness to seize the sing of freedom while it was within her reach, she might have found means afterwards to communicate with her husband, and direct him where and how to join her. But her 'owner' will, no doubt, bear in aind the necessary ripening of that seed of truth which has now been implanted in her mind by the thalitionists, and will take care to prevent her from Placking and eating the fruit. It is now unlikely that they will have the chance of escape, even separately. By returning to slavery, she has not only subjected her futpre children to that miserable condition, but has put it out of her power to help her present childien, or her husband. She cannot retain even what outfort in those relations still remains to her, a moment after some caprice in the head, or some deficisky in the purse of either master, induces him to send 'property' to the auction-block or the slave-trader. cannot avert from either husband or children, while she remains with them, any calamity or misfortune which may befal them. If she should see her on brutally beaten, or her daughter ravished, she is erly powerless to protect them. We hear, now and then, of a white woman at the South being ravshed by a negro. These are exceptional cases. It is irange that they are not more frequent, in spite of the terrible vengeance that is sure to follow, when we remember that the wives and daughters of the oppressed class are ravished, as a matter of course, whenever slavery has left them virtue enough to refuse criminal solicitations; and that the Southern churches have deliberately taken away the last hope that remained to the slave of averting such evils, by unanimously leciding that the testimony of slaves shall not be taken against white people in the church, any more than in the courts of law. Thus the slave who suf-

is not so strong as Betty's. The English woman's husband would find no legal difficulty in rejoining her in this country: poor Betty's husband would encounter the greatest difficulty in making his escape to join her, to say nothing of their children.'

to do any thing for an individual slave who yet remains in the house of bondage. But the thorough and hearty devotion of a life to one purpose may do much, even in a case so difficult. If Betty, taking her own freedom when it was offered, had thenceforth devoted herself to the task of rescuing her husband and children, she might have succeeded in it; it is even probable that she would have rescued one of these dear ones; and in the effort to do this, she would surely have awakened a sympathy and interest which would have become helpful in the rescue of many a husband, wife and child, and hastened the overthrow of the whole villanous slave system. Now that chance is gone, probably never to return; and the Courier

'What though on homely fare we dine. is gone, probably never to return; and the Courier blames those whose humanity and good principle offered it to Betty !- c. w. w.

AN OLD PRIEND WITH A NEW FACE. Every body has heard of the inexpediency of carry-

ing coals to Newcastle. In the minority report of that Committee of the House of Representatives of South Carolina, to which was committed so much of the Governor's message as proposed a revival of the slave trade, the above idea is expressed in different words, with particular application to the State of South Carolina, as follows:

'Resolved, That, in the opinion of this body, the introduction of barbarians, whether slave or free, from any part of the world, would be injurious to the best interests of the State of South Carolina.'

Unfortunately, the majority of the Committee had not intelligence enough to recognize this truth. C. K. W.

> OUR CAUSE IN NEW JERSEY. AMERICAN A. S. SOCIETY'S ROOMS, NEW YORK, Dec. 5, 1857.

For several years past, it has been deemed importof a hearing, the claims of the Anti-Slavery cause should be presented in the surroundings of New York city. It is comparatively but a brief period since any attempt at anti-slavery labor in this latitude was a signal for mobocratic violence. Later, with commercial influences greatly predominating, there has been little to encourage an annual in baball of the claus. To certainly an admirable speaker, and the meeting, there has been little to encourage an annual in baball of the claus. ant that as soon as there might be a tolerable prospect little to encourage an appeal in behalf of the slave. In view of the sudden reverse in the currents of commercial prosperity, and, as a consequence, that the people have been somewhat humbled in spirit, it was in our The Pittsburgh Gazette, speaking of the meeting. judgment a favorable time to undertake an anti-sla- says:

dren. His home is perhaps a street's length, perhaps five miles, distant from his wife's home. He also has the apportunity of asking leave, from his owner, to go to see his wife, after having spent the laboring hours of the day in something by which she is not at all to be benefitted. In free and Christian countries, the pall of the laborer is sweetened by the thought that menced by a series of meetings held in the cities of doctrines. Newark has a population of about sixty thousand, and is indeed a beautiful city. It has very extensive manufacturing interests. At one time, it after a tour through Ohio and Michigan manufactured and exported a large number of slave

dependent, both for its continued existence, and for the allowance of each part and function included in it, upon the pleasure, perhaps the caprice, of two other it, upon the pleasure, perhaps the caprice, of two other hundred men, and now not more than one hundred, them elsewhere, with copies of the pamphlet, for the presents. Every variety of the choicest Sheffield cut-hundred men, and now not more than one hundred, them elsewhere, with Copies of the pamphlet, for the great als, for elegant gentlemen's Christmas and New Year's who may wish to purchase, and who may not procure them elsewhere, with copies of the pamphlet, for the great als, for elegant gentlemen's Christmas and New Year's who may wish to purchase, and who may not presents. Every variety of the choicest Sheffield cut-hundred, them elsewhere, with Copies of the pamphlet, for the great als, for elegant gentlemen's Christmas and New Year's who may wish to purchase, and who may not procure them elsewhere, with copies of the pamphlet, for the great als, for elegant gentlemen's Christmas and New Year's who may wish to purchase, and who may not procure them elsewhere, with copies of the pamphlet, for the presents. ufacturing establishments of the place are in a similar This highly interesting and affecting narrative

earnestly prayed for. Next week, we are to visit Boonton and Morristown, and subsequently Bloomfield, Orange, Plaintield, and

other towns in New Jersey.

We have been assisted in our meetings by Rev.

for increased care in my movements. AARON M. POWELL.

THE REMOVAL OF JUDGE LORING .- Among the press says: most prominent subjects to come before the incoming. State Legislature, is the removal of Edward Greeley Loring from the office of Judgo of Probate for Suffolk County, which office he continues to hold, in defiance of the laws of the Commonwealth, while, at the same time, adhering to his commission under the national government, authorizing him to act as agent in enforcing the infamous Fugitive Slave Act, against the moral sentiment of the people of the Common-

We are glad to learn that blank petitions, in large We are glad to learn that blank petitions, in large numbers, have been sent to every section of the State, into every city and nearly every town, to be filled out by the appendage to them of the names of all, without distinction of party, who would like to see preserved intact the fair fame of the Commonwealth, which is now tarnished by the participation of one of her responsible agents in the disreputable business of slave catching. If that business must be participated in by any citizen of Massachusetts, let it be done by some one who holds no nesition at her hands. Then some one who holds no position at her hands. Then the stigma, necessarily attendant upon the transac-tion, will none of it attach to the Commonwealth. It is indispensable that the petitions should be filled

It is indispensable that the petitions should be filled out and sent into head-quarters, in Boston, ready for presentation to the Legislature, early in January, in order to secure seasonable action thereupon.

We trust that this year the voice of the people already so fully manifested by two Legislatures, will not be again thwarted through the unwillingness of the Executive to carry out that clearly and decidedly expressed will of the people of the Commonwealth, on this important matter.—Worcester Spy.

We trust that this year the voice of the people already so fully manifested by two Legislatures, will not be again thwarted through the unwillingness of the Executive to carry out that clearly and decidedly expressed will of the people of the Commonwealth, on this important matter.—Worcester Spy.

The will of the late George Washington Parke Custis was admitted to probate at the December term of the Alexandria County (Virginia) Court, and by it he directs that all of his slaves, some three hundred in number, be emancipated within five years, leaving it to his executors to provide funds for removing thom from the Commonwealth. These slaves are mostly directly descended from those left to his grandmother by her second husband, George Washington. The families at 'Arlington' (his estate across the river from this city) are mulattos, some of them very light, but those on his lower Virginia plantation are black enough. Several of the Arlington slaves have, within a few years past, gone North by the underground line. Let 'em go,' he used to say, 'a slave that will run away is not worth having.

Let em go, he used to say, 'a slave that will run away is not worth having.

the same church with herself, even if he be the minister of that church, can obtain from it neither redress for herself nor censure for him. She is a moveable, a piece of furniture, and must submit to be moved for one year. Conscience is at work at the South.

From the Ohio Anti-Slavery Bugle. MEETINGS AT PITTSBURGH AND NEW BRIGHTON.

children to it, fall under the displeasure of the Courier.

It is hard, under our infamous laws, and under the sway of the infamous Church which backs them up, to do say thing for an individual slave, who not related to the New Brighton. Times:

What though on homely fare we dine, Wear hodden gray and a that; Gie fools their silks and knaves their wine— A man's a man for a' that;
For a' that and a' that,
Their tinsel show and a' that, The honest man, though e'er so poor, Is king o' men, for a' that.'

When the world shall learn that 'mind makes the man'—that goodness, moral worth, and integrity of soul, are the true tests of character, then prejudice against caste and color will cease to be.

The speaker claimed that this spirit was diffused and made popular in the free States at the bidding of the slaveholder, as a means of strengthening the 'peculiar institution'; and that he (the slaveholder) had liar institution; and that he (the slaveholder) had as much contempt for the white free laborers of the North as the latter could possibly have for the slave. The unscrupulous tyranny practised upon them in Kansas showed this. He called upon the opponents of slavery to use their influence against this unjust, un-Christian and unnatural spirit—for he claimed that it was usuactural, and ably sustained his position. As a speaker, he is calm, deliberate, and self-poised, and, at times, very carnest and cloquent. He is an intrepid champion for the rights of his race, whose influence must be felt.

At the conclusion, this gentleman's sister—Miss

fluence must be felt.

At the conclusion, this gentleman's sister—Miss Remond—made an eloquent appeal in behalf of her enslaved countrymen—placing her hope and trust in the God of Freedom, and in the prevalence of those eternal principles of justice and truth which will ultimately triumph, and right all wrongs.

T.

very campaign in this field.

The work, under the auspices of the American Anti-Slavery Society, has been satisfactorily commenced by a series of meetings held in the cities of sixty and then held the held in the cities of sixty.

Remond and his sister are on their way homeward,

manufactured and exported a large number of slave schips for the Southern plantations, but that shameful branch of business, I believe, has been nearly if not altogether abandoned. The Rev. Antoinette Brown Blackwell resides in Newark, and gave to our meeting a cordial welcome and most valuable cooperation, and as kindly extended to us the hospitalities of her home.

We had at Paterson good-sized audiences, (though not so large as at Newark,) composed of intelligent and thoughtful people, who gave us a very attentive heaving. Two additional meetings were to be held there to-morrow afternoon and evening, but are unavoidably deferred till a future Sunday. Our friend Aaron Douglass resides at Paterson, is a devoted and uncompromising abolitionist, and a reader of The

des. He cannot bring them up in the way they should go, nor teach them either the fear or love of the Lord, nor send them to school, nor teach them at home, nor prevent any excess of brutality with which their owner, or any member of his family, may choose to treat them. This is the family relation which the Courier is so anxious to preserve. And even this may be entirely ruptured and destroyed by the choice of either owner, at any moment, to sell either chattel. It appears, then, that the conjugal relation (so called) husband is entirely dependent, both for its continued existence, and for the allowance of each part and function included in

the benefit of these unfortunate refugees, and we beseech as many as can to buy it.

REMOVAL OF SECRETARY STANTON. We have start-We have been assisted in our meetings by Rev.
Antoinette Brown Blackwell, Sydner Howard
Gay, Oliver Johnson, and Phillip D. Moore, who
kindly proffer their continued co-operation. We are
also assured of occasional aid from Lucy Stone, RowLand Johnson, and Dr. E. D. Hudson.

My health, though much improved, is not as good
as I could desire, and I greatly regret the necessity
for increased care in my movements.

Removal of Secretary Stanton. We have startling news from Washington with reference to Kansas,
Secretary Stanton, in accordance with the well known
convictions which he shares with Gov. Walker, having acceded at last to the almost unanimous prayers
of the people of Kansas, and called the new Territorial Legislature to meet at Lecompton last Monday,
(four weeks in advance of its regular time of meeting.) in order to give legal shape to the general resistance to the bogus convention, its constitution, and
Calhoun regency, Mr. Buchanan on Wednesday sent
to the Senate an executive message, removing Stanton, to the Senate an executive message, removing Stanton, and appointing Gen. J. W. Denver (Commissioner of Indian Affairs) Secretary of Kansas in his stead!

The Washington correspondent of the New York Ex

'The President's removal of Acting-Governor Stan 'The President's removal of Acting-Governor Stanton is too late. Stanton has convoked the legally elected Legislature for Dec. 7. His removal cannot reach him, even by telegraph, before the 13th or 14th. Hence the legal Legislature will be in session before the removal reaches the Acting-Governor, and when that Legislature is once in session, it will have legal power to act. Being Free State, it will but little respect the Calhoun snap-judgment Government.

The Calhoun election does not come off until Dec. 21, when the Free State Legislature will have been

21, when the Free State Legislature will have been ANTI-SLAVERY LECTURES IN NEW YORK. We are ANTI-SLAVERY LICTURES IN NEW YORK. We are rejoiced to learn from the Anti-Slavery Standard, that Miss Susan B. Anthony and Aaron M. Powell, Agents of the American Anti-Slavery Society, have commenced a course of anti-slavery labors in the vicinity of New York city. Miss Anthony and Miss Powell are to be aided by the occasional labors of Mrs. Lucy Stone, Mrs. Antoinette Brown Blackwell, Mr. Rowland Johnson, and the Editors of the Anti-Skavery Standard—Sydney Howard Gay and Oliver Johnson.

Such an array of talent and energy cannot fail to tell effectively upon the public sentiment of any community.—Bugle.

THE TWENTY-FOURTH NATIONAL ANTI-SLAVERY BAZAAR, IS NOW OPEN AT

15 WINTER ST., The Exhibition was never so exquisite in its artistic features, or so attractive in its choice selection of petits objets for the drawing-room, the toilette, the bou-

Monuments of Rome, by Macherson, the distinguished European artist, unsurpassed in ability and resources, accompanied with descriptive manuscript text by Mrs. Jameson. There are eight engravings of frescess in the Sistine Chapel; representations of personages in the life of Moses and the Saviour, by Botticelli, Luca Signorelli, Roselli, Perugino, and Ghirlandgio. These are really admirable as works of great and the saviour of Probate for the country of Suffile. landajo. These are really admirable as works of art. of Probate for the county of Suffolk; thus setting ar landago. These are really admirable as works of art.

Four engravings after Raphael, from the Camera della

Segnatura, at the VATIGAN. Two water-color drawand wantonly disregarding the moral convictions of ings of St. Peter and St. Paul, by M. Soulacroix, a ings of St. Peter and St. Paul, by M. Soulacroiz, a French artist of reputation. (The originals were destroyed under Paul IV.) Roman Bronze Inkstands, after Benevenuto Cellini—Ariosto's—the Temple of again to recommend to the Governor and Council, the the Sun—the tomb of Cecilia Metella. A beau-tiful bronze copy of a Pompeian lamp, and a most elegant, exact copy of an ancient Etruscan wholesome law of the Commonwealth, which it is his one. A bronze ring-stand—the original at Pompeii. A bronze bell—a copy of the bell of St. Peters. THIRTY-ONE presse papier Marbles (antique) found on the Via Appia-precious because no longer to be found, the very quarries being lost. They were found, and are given and authenticated by the Anna men of Massachusetts to circulate and sign, as under-AULAMER, a virtuoso of profound research and rarest stand their rights, and mean to maintain them. taste and acquirement. A small Bronze Jupiter (the original antique.) Small bas reliefs of Pius IX. Sets To the Honorable Senate and House of Representative of Roman Pearls, Bracelets and Pins for Coiffure, of Massachusetts, in General Court assembled: Scotch Mosaic Studs. A series of Sulphur Medals for Numismatic Students. Imitation Corel. Beautiful setts are disfranchised by the Constitution, solely on and fashionable Roman Scarves, large and small.

Photographs from the old masters, by the first French artists-from Palma Vecchio, Raphael, Paul suffrage; a right which involves all other rights of may be mentioned the Vow of the Concini. Fine as the following admitted principles of government photographs of Beranger, with two heads of the pas- show :tor ADOLPHE MONOD, perfect resemblances, with heads of Hugh Miller, Dr. Livingston, and many others. English water-color Landscapes. A portfolio the consent of the governed.' just received of extraordinary inspiration-all by admired artists, sketched among Lake scenes and on the German Ocean, and made desirable by associations ceived for this year's Bazaar. Charming etchings on political rights. Doyleys of Lake Scenery. An exquisite selection of FLORENTINE MARBLES, of

pure classic taste. Tazzas and Vases, carved in basso pure classic taste. Tazzas and Vases, carved in casso relievo. Warvick Vase in yerde-antique, Sarcophagi, Models of the Monuments of Elonence and Pisa. Agate and Alabaster Flower-Stands. Statuettes of carved Alabaster and of white and tinted Biscuit.

ed. The richest and heaviest Alignan values of great usefulness,—out perhaps to one of string silk patchwork for bed, table, chair and sofa covers.

The splendid Halifax sofa-rugs, of the great Crossley from our immediate circle, as a dearly beloved person-works. Every description of Berlin wool work of al friend. Yours, with sincere regard, rarest beauty. Every possible form of cotton and woollen crochet work. Black velvet brilliantly and artistically embroidered, perfumed Sachets and Cushions, Tabourets and Footstools. Bead-work, of a multitude of patterns, for household ornament and use. Children's Dresses. Ladies' dress patterns.

An admirable selection of the Mauchline clan Tartan wood work, of a hundred charming little varieties. Figures in Terra Cotta, after the antique. Copies of

There are many prints, statuettes, dolls, dresses, &c., which would afford most useful hints for private Theatricals or Bals costumes.

Bonations.

Bonations.

Bonations.

Bonations.

Bonations.

Barresents. Every variety of the choicest Sheffield cutlery.—penknives, scissors, carvers,—of the finest ever sent to this country. Stereoscopic views. Views of Scotland, Westmoreland, the Holy Land. The Nursery Society by Parker Pillsbury,

REV. C. A. BUCKBEE, Treas. Am. Bible Union, N:

Bessex Co. Anti-Slavery Society, by Parker

Pillsbury,

Mr. Roberts, Danvers, by Parker Pillsbury,

Collections in South Danvers, by do.

Do. in Leominster, by do.

The Westmoreland, the Holy Land. Penn's

Collections in South Danvers, by do.

Do. in Leominster, by do.

Friends, by Samuel May, Jr., for publishing account,

No Cross no Crown.' Armistead's Negro's Medican description of the finest every society being the proceeds.

May And Slavery Society being the proceeds. condition. An early return of business activity is is for sale at the Anti-Slavery Office, 21 Cornhill, for land, Westmoreland, the Holy Land. The Nursery No Cross no Crown.' Armistead's Negro's Memorial. Uncle Tom — Scotch edition. The Two Altars, in miniature form. A collection of English R. H. Ober, Westminster, Mass., for tract fund, 2 00 tales, not yet republished in this country. Eight volumes of Handel's Oratorios-very valuable edition. Valuable Autographs-a list will be published here after. The slaveholding Bible and Book of Commo Prayer, Lippincott's Philadelphia edition, published under the sanction of the Bishops. New Music. A new edition of . The flying trunk.'

The true American Gift Book of the Season, Tur LIBERTY BELL, will be published on the opening morning, in a fresh style of binding, and containing articles from the American statesman, jurist and literateur, the English poet, and French savant and philosopher,-all commending righteous Liberty to the world.

Wax Dolls, beautifully dressed, and named after

There will be a most attractive Toy TABLE, furnished with splendid Dolls, with an immense variety of Children's colored Picture-Books, by English Aunts and Grandmothers; and a REFRESHMENT TA-BLE, and for the latter, further supplies are entreated. MARIA WESTON CHAPMAN, SARAH SHAW RUSSELL,

MARY MAY, HELEN E. GARRISON, MARY GRAY CHAPMAN, LOUISA LORING, L. MARIA CRILD, HENRIETTA SARGENT, LYDIA D. PARKER, ANN GREENE PRILLIPS, J. DE PEYSTER HOVEY, FRANCES MARY ROBBINS, ANNA SHAW GREENE.

SPECIAL ADVERTISEMENT

BOOK TABLE, NATIONAL ANTI-SLAVERY BAZAAR. December 17, 15 Winter Street.

CHILDREN'S BOOKS. The Play-Fellow, by HAR-RIST MARTINEAU—comprising The Prince and the Peasant, Feats of the Fiord, The Crofton Boys, The Settlers at Home, all in separate volumes. Picture-Books for Children: Aunt Mavor's Series; Mary Merry-Heart's Series; Little Stories of Many Howrrr and Mrs. Sherwood. Gilded miniature books, full bound. Gilt-edged miniature stories, among which are the following :- Many Calls; The Two Altars, by Mrs. Stowe; Children's folio picture book; Imperishable Nursery Scrap Book; Do. Horn Book; Nursery Heroines of France; The Butterfly's Ball; History of our Pets; Tom Thumb's Alphabet; Alphabet of Peace; Puss in Boots; The Lost Lamb.

The Christian Wreath-a beautifully illustrated annual; St. Werner's Chapel; The Tombs of Dumfermline; New Sacred Melodies; Faed's elegantly illustrated Tam o'Shanter; The Land of Robert Burns;
Fifty Almanaes in One; The Prophet Elijah; Etition, Health, Habits and Diet, Matrimonial Adaptation, Quette for Ladies; Biblical Gem; Tables of Criminal Statistics of England and Wales.

With reliable advice in reference to Choice of Occupation, Health, Habits and Diet, Matrimonial Adaptation, Children—their manage acent, Choice of Help, Clerks, &c., Self-Improvement in general.

N13 tf THOMAS VICKERS.

REMOVAL OF JUDGE LORING.

To the Honorable Senate and House of Representative of Massachusetts, in General Court assembled: The undersigned, citizens of this Commonwealth,

respectfully represent—

That by a law passed May 21, 1855, by the Legislature of Massachusetts, it was declared—

features, or so attractive in its choice selection of petits objets for the drawing-room, the toilette, the boudoir, the library, IP a vast proportion of which are not in commerce.

The admirable little gallery of photography, engraving and English water colors, merits study.

There are, besides many fine architectural pieces of other countries, fifty-eight fine photographs of the Monuments or Rose, by Monuments are defined as the laws of this commonwealth.

That in one defines of this low and of the rotes.

EQUAL POLITICAL RIGHTS.

Whereas, the women of the State of Massachy account of their sex-

We do, respectfully, demand for them the right of Veronese, Correggio, and many others, among which citizenship, and one that cannot, justly, be withheld,

First. 'All men are born free and equal.' Second. 'Government derives its just powers from

Third, 'Taxation and representation are insepara-

We, the undersigned, therefore petition your honorwith distinguished individuals. An admirable copy, able body to take the necessary steps for a revision of in oil, of the Infant Shepherdess, by Greuze, just re-

> DEATH OF WILLIAM H. TOPP. NEW YORK, Dec. 14, 1857.

illustrating the Middle Ages,—the Falconers,—Knight sphere of life on Friday evening, Dec. 11. He was a and Lady,—the Red-cross Knight, Royalty, the Esdevoted philanthropist, a fond husband and parent, meralda of Victor Hugo, Uncle Tiff, by Eugene a beloved friend, a truly good and noble man. Few Barham. The Venus de' Medici and the Venus of there are whose lives have been characterized by a the Shell.

French Ebenisterie d'Art, in small pieces of boudoir and salon furniture. Ladies' lace toilettes. Choice Sévres Porcelaine. The beautiful Dumfermline Table Linen—the identical web exhibited in Paris. A pure and most beautiful est height of heudis chair case. new and most beautiful style of boudoir chair-cover, his character is unnecessary. He was in his fortyof muslin and lace, brilliantly and delicately tamboured. The richest and heaviest Affghan blankets and of great usefulness,—but perhaps to one of still great-

AARON M. POWELL.

This painful intelligence of the death of a beloved friend, whose merits are not exaggerated in the letter of Mr. Powell, comes to us most unexpectedly. Identified by complexion and destiny with the colored race, Mr. Topp was nevertheless one of the most cultivated, gentlemanly and estimable persons in the wide range of our acquaintance. No citizen in Albany was more respected than himself. He was highly circumspect in his walk and conversation, conscien tions in all his acts, and as noble as he was modest in his disposition. His is a great loss .- Ed. Lib.

AMERICAN ANTI-SLAVERY SOCIETY.

FRANCIS JACKSON, Treasurer. Boston, Dec. 16, 1857. MIDDLESEX COUNTY.—The annual meet-

ing of the Middlesex County.—The annual meeting of the Middlesex County Anti-Slavery Society will be held at CONCORD, on Sunday, Dec. 20th, commencing at 10 o'clock, A. M., and continuing afternoon and evening, which all are invited to attend who prefer Freedom to Slavery, and who mean to give no aid or comfort to the Slaveholder. Officers for ensuing year to be chosen, &c.

WM. LLOYD GARRISON, PARKER PILLSBURY, and probably other speakers, will be present.

WILLIAM WHITING, President. STONEHAM. The Universalist Church in Stone-

ham will be occupied for an Anti-Slavery meeting, on SUNDAY, Dec. 27.

PARKER PILLEBURY, an Agent of the American Anti-Slavery Society, and probably other speakers, will be presented.

To CHARLES SPEAR will preach in the Unitarian Church, Concord, N. H., next Sunday morning; and in the afternoon, in the Universalist Church. Subject: The Home and the Prison.

MARRIED—In Brighton, Thanksgiving evening Nov. 26, by Rev. Mr. Mason, William T. Raymoni to Louisa M. Hilton.

DIED—In this city, Dec. 16, Alice T., daughter of Francis and Eliza Standin, aged 18 years. She bore her suffering with marked resignation, and yielded her earthly life in the triumphs of Christian faith. In Albany, on Friday evening, 11th inst., Mr. William H. Topp, in his 45th year.

HOPEDALE HOME SCHOOL.

THE next Term of this Institution will commence on the first Wednesday in January, 1858, and continue fifteen weeks. For Catalogues, containing further information, please address W. S. HAYWOOD, ABBIE S. HAYWOOD, Principals.

Hopedale, Milford, Mass., Dec. 4, 1857. 2is 2os BOSTON



PHRENOLOGICAL ROOMS,
No. 39 NILES'S BLOCK.
Entrance, No. 33 School Street.

THE Subscriber, late with Fowler, Wells & Co., announces to his friends and the public generally, that he has opened the above establishment expressly for the purpose of giving

Correct Phrenological Examinations,

IT IS NOT A DYE!

MRS. S. A. ALLEN'S

HAIR RESTORER WORLD'S Hair Dressing.

THE ONLY PREPARATIONS THAT HAVE A EUROPEAN REPUTATION!!

THE Restorer, used with the Zylobalsamum or Dressing, cures diseases of the hair or scalp, and RESTORES GRAY HAIR TO ITS NATURAL

The Zylobalsamum or Dressing alone is the best hair dressing extant for young or old.

We take pleasure in presenting the following undeniable proofs that these are the best preparations either in Europe or America. They contain no deleterious ingredients—do not soil or stain anything.

GREAT BRITAIN. REV. W. B. THORNELO, Prescot, Lancashire,

says- 'Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum are perfect marvels. After using them six weeks, my extremely gray hair is restored to its natural color. I am satisfied it is not a dye.' HAYTI. REV. MRS. E. C. ANDRUS, for many years Mis-

sionary to Hayti, now of Martinsburgh, N. Y. The climate having seriously affected her hair and scalp, says, 'I have derived much benefit from the use of Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum. I have tried various other remedies for my hair, but never anything that so materially and permanently benefitted me, as has Mrs. S. A. Allen's.' J. H. EATON, Pres. Union Univ., Tenn. 'I have

used Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum but very irregularly, but, notwithstanding, its influence was distinctly visible. The falling off of hair ceased, and my locks, which were quite gray, restored to their original black.'

REV. H. V. DEGAN, Ed. Guide to Holiness, Boston, Mass. 'That Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum promotes the growth of the hair where baldness has commenced, we now have the evidence of our own eyes.'

REV. J. A. H. CORNELL, Cor. Sec. B'd Educ'n N. Y. City. 'I procured Mrs. S. A. Allen's World's Hair Restorative and Zylobalsamum for a relative. I am happy to say it prevented the falling off of the hair, and restored it, from being gray, to its natural glossy and beautiful black.'

REV. JNO. E. ROBIE, Ed. ' Chr. Adv.,' Buffalo, N. Y. 'Mrs. S. A. Allen's Hair Restorer and Zylobalsamum are the best hair preparations I have ever known. They have restored my hair to its original color.'

bear testimony to the value and efficacy of Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum, and also to acknowledge its curing my grayness and baldness.' REV. GEO. M. SPRATT, Agt. Bap. Penn. Pub. Soc.

REV. J. WEST, Brooklyn, N. Y. 'I am happy to

'We cheerfully recommend Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum.' REV. J. F. GRISWOLD, Washington, N. H. 'Please inform Mrs. — where Mrs. S. A. Al-len's Hair Restorer and Zylobalsamum can be had in Boston. You may say in my name that I know

they are what they purport to be.'

REV. D. T. WOOD, Middletown, N. Y. 'My hair has greatly thickened. The same is true of another of my family, whose head we thought would become almost bare. Her hair has handsomely thickened, and has a handsome appearance since using Mrs. Allen's World's Hair Restorer and Zylobalsamum.'

REV. MOSES THACHER (60 years of age,) Pitcher, N. Y. Since using Mrs. S. A. Allen's World's Restorer and Zylobalsamum, my hair ceases to fall, and is restored to its natural color. I am satisfied 'tis nothing like a dye.' REV. S. B. MORLEY, Attleboro', Mass. . The ef-

fect of Mrs. S. A. Allen's Word's Hair Restorer and Zylobalsamum has been to change the 'crown of glory' belonging to old men, to the original hue of youth. The same is true of others of my acquaint-REV. J. P. TUSTIN, Ed. ' South Baptist,' &c., Charles-

ton, S. C. 'The white hair is becoming obviated by new and better hair forming, by the use of Mrs. S. A. Allen's World's Hair Restorer and Zylobalsa-

think very highly of Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum.

REV. C. M. KLINCK, Lewistown, Pa. 'Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum has stopped the falling off of my hair, and caused a REV. WM. PORTEUS, Stanwich, Ct. 'Mrs. S. A.

Allen's Word's Hair Restorer and Zylobalsamum

have met my most sanguine expectations in causing my hair to grow where it had failen.' REV. D. MORRIS, Cross River, N. Y. 'I know of a great many who have had their hair restored by the use of Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum.'

REV. JOS. McKEE, N.Y. City. 'Recommends them.' REV. E. EVANS, Delhi, O. 'I have used Mrs. S. A. Allen's World's Hair Restorer and Zylobalsa. mum. They have changed my hair to its natural color, and stopped its falling off.' REV. WM. R. DOWNS, Howard, N. Y. 'Mrs. S.

A. Allen's Hair Dressing has no superior. It cleanses the hair and scalp, removes harshness and dryness, and always produces the softness, silkiness and natural gloss so requisite to the human hair.'

We might quote from others of the numerous letters we have and are constantly receiving, but we deem the above sufficient to convince the most skeptical that we have at least the best preparations in the world for the hair of the young or old. We manufacture no other preparations. Occupying the large building, corner of Broome and Elizabeth streets, exclusively for office, salesroom and manufactory, we have no time or inclination to engage in other manufactures.

These are the only preparations exported in any quantity to Europe.

These are the only preparations exported in any quantity to Europo.

We also would call attention to the fact that we have always avoided all charlatanism. Our preparations are the highest priced, but the cheapest, because it lasts longer, and does more good; the expense, in the end, less than others. We aspire to have the best, not the lowest priced. One bottle of Restorer will last nearly a year. \$1.50 per bottle. Balsam, 374 cents per bottle.

GENUINE has 'Mrs. S. A. Allen' signed in Red Ink to outside wrappers, and in Black Ink to directions pasted on bottles. Restorer bottles are of dark purple glass, with the words, Mrs. S. A. Allen's World's Hair Restorer, 355 Broome Street, New York, blown on them. The Balsam bottles are of green glass, with Mrs. S. A. Allen's World's Balsam, 355 Broome Street, New York, blown on them. Circulars around bottles copyrighted. None on them. Circulars around bottles copyrighted. None other is genuine. Signing the name by others is forgery, and will be prosecuted by us as a criminal offence. Some dealers try to sell other preparations on which they make more profit, instead of these; insist on these. Sold by nearly every drug and fancy goods dealer. Address all letters for information to

MRS. S. A. ALLEN'S World's Hair Restorer Depot. NO. 355 BROOME STREET, N. Y.

POETRY.

A BARGAIN. Going! going! gone! Who bids for the mother's care, Who bids for the blue-eyed girl?

Her skin is fair, and her soft brown hair Is guiltless of a curl The mother clasped her babe With an arm that love made strong; She heaved no sigh, but her burning eye Told of the spirit's wrong.

She gazed on the heartless crowd, But no pitying glance she saw, For the crushing woe her soul must know Was sanctioned by the law.

Going, gentlemen, going ! The child is worth your bids, Here's a bargain to be sold: This chubby thing will one day bring A pile of yellow gold.

A dollar a pound, cries a voice. Hoarsely, from out the throng; Two, three, five, it calls, and the hammer falls ; Five dollars, gentlemen, gone! Five dollars a pound-and his hand,

Just stretched to grasp the child, Is smitten aside by the giant might Of the maniac mother, wild. One moment, and the loaded whip

Is poised above her head, Then down, down, it came on her helpless frame, Like a crushing weight of lead. With a lightning grasp on her kidnapped child She falls to the cold, damp ground; And the baby is laid on the scales and weighed,

And sold for five dollars per pound ! And the eye of the sun looks down Indimmed on such scenes of sin; And the freeman's tongue must be chained and dumb, Though his spirit burn within.

O God, for a million of tongues, To thunder Freedom's name, And to utter a cry which should pierce the sky,-The indignant cry of shame !

Our eagle's talons are red With the recking blood of the slave, And he kindly flings his protecting wings O'er the site of Freedom's grave.

How long, O Lord, how long! Awake in thy mercy and might, And hasten the day which shall open the way Of Truth and Justice and Right!

From the N. Y. Evening Post BORDER RUFFIAN 'PSALM OF LIFE. BY STRINGPELLOW.

Tell me not, in canting numbers, Earth is made for Liberty, For the soul of Freedom slumbers, And slaves are not to be free.

Chains are real, stripes are earnest, And become the Ethiop's back : Free thou art, and free remainest, Ne'er was spoken of the Black. Not enjoyment, nought but sorrow

Is his destined end or way; His to work, that each to-morrow Finds us richer than to-day. Life is short, and time is fleeting, And, no longer great nor brave,

Dirgos o'er dead Freedom's grave. In the world's great field of battle, In the bivouse of life, Spare not the dumb, driven cattle.

On the negro's back are beating

Make them bear the brunt and strife Trust no slave : they're always stealing. Watch! watch! for they all are feeling Heart within, and God o'erhead.

Lives of blood-hounds all remind us We can make our hounds sublime, And, departing, leave behind us Blood-tracks on the sands of time

Blood-tracks that perhaps another, Running from his master's chain. Some escaped and errant brother. Seeing, may run back again!

Let us, then, be up and doing, With a heart for any fate, Still enslaving, still pursuing, Learn to plunder and to prate.

THE COMING WINTER. What will the coming winter bring For the favored ones of earth? Glowing grates, and cheerful hearths, And sounds of joyful mirth. The musical sleigh-bells' merry chime Will ring on the frosty air, And luxury's mantle will banish cold From the great, the rich, the fair.

What will the coming winter bring To poverty's lowly home? A mournful wail-a grief untold, And hunger's fearful moan: A ragged mantle that will not shield The form from the frost-king's breath; Tears and sighs, despairing cries, And the icy touch of Death.

Charity folds her shining wings, And asks (will she ask in vain?) Help from the rich for the starving poor, That hope may be theirs again. There are noble, kindly hearts to heed The call of her gentle voice : They will feel 'tis a blessed thing to give, Then go on their way and rejoice.

Tribute to Rich Men who are Generous in their Life-Time.

Enough of censure ; let my humble lave Employ one moment in congenial praise Let other pens with pious ardor paint The selfish virtues of the cloistered saint In lettered marble let the stranger read Of him, who, dving, did a worthy deed, And left to charity the cherished store, Which, to his sorrow, he could hoard no more. I venerate the nobler man, who gives His generous dollars while the donor lives; Gives with a heart as liberal as the palms That to the needy spread his honored alms; Gives with a head whose yet unclouded light To worthless objects points the giver's sight: Gives with a hand still potent to enforce His well-aimed bounty, and direct its course Such is the giver who must stand confest In giving glorious, and supremely blest.

FAITH.

Blessed are they who see, and yet believe not ! Yes, blest are they who look on graves, and still Believe none dead; who see proud tyrants ruling, And yet believe not in the strength of Evil ;-Blessed are they who see the wandering poor, And yet believe not that their God forsakes them And see the blind worm creeping, yet believe not That even that is left without a path.

The Liberator.

REPLY TO 'JUSTICE.' ANN ARBOR, (Mich.) Dec. 6, 1857.

In THE LIBERATOR of Nov. 23d is a letter animad- all , worlds. What is the result? Your Kentucky verting upon one written by PARKER PILLSBURY, slaveholder is surrounded by disembodied, but actual giving an account of the Progressive Friends' meet-ing held at Battle Creek early in October. Without with his own mental and spiritual development; and presuming that PARKER PILLSBURY or STEPHEN S. so, not the spirits, but his own spirit and character, FOSTER need any aid in defending them before the determine the kind and quality of the spiritual influx public, but seeing no 'Justice' (only as a signature) he receives. Just as an honest, benevolent man joins in the communication referred to, and prompted by a church, and retains his integrity and kindness, and the sentiment, 'Honor to whom honor is due,' I feel a mean man retains his meanness, only the more desit my duty to make a few strictures upon 'Justice,' picable for the cloak he wears; and in either case, more especially as he has essayed to give the cause of the organization, not the 'faith' or belief, is influential the apparent retrograde movement of anti-slavery in over life and character. But never until man learns Michigan, and, in my judgment, has shot very wide the sacredness of his fellow-man and of his own of the true mark.

and still think, that if the disaffection and desertion and no longer a mere believer, an abstractionist, look of one's friends is one of the sorest trials, it costs ing for that in creeds, and spirits, and coming heav-As I wish to contrast some parts of 'Justice's' letter, and beatitude away back in the fountain sources of 1 will quote the third paragraph entire :-

were formed for The Liberator, Buole, &c. In the fall of '56, we were to hold the second anniversary of the Michigan Anti-Slavery Society at Battle Creek, and among the speakers announced for the occasion was Stephens. A strong prejudice was already existing against him in the minds of a large class of political and other anti-slavery people, who had been induced to give the radical movement a candid hearing, and no pains were spared to allay that prejudice, even at the sacrifice of personal friendship and social intercourse. Under these circumstances, the meeting came off; the largest portion of which was occupied by Stephen in denouncing the non-sideration. In deciding the joint, let us take only the testimony, principles, and facts. Anti-Slavery, or Abolitionism, is one and a definite thing, to wit, opposition to chattel slavery. Spiritualism is a new form of religion, and, like the old one, is Protean in its types and phases of fanaticism, and hence is no test of character, but always conforming to character, demanding only uniformity of belief in the fact, not the kind of 'spirit intercourse' and teachings; consemble of the denouncing the above-named class in the most bitter and abusive terms,' &c., is more than the truth will spear. And I am a little surprised that 'Justice,' and abusive terms,' &c., is more than the truth will adult the truth will are all the surprised that 'Justice,' and abusive terms,' &c., is more than the truth will are all the surprised that 'Justice,' and abusive terms,' &c., is more than the truth will are an little surprised that 'Justice,' and abusive terms,' &c., is more than the truth will are an little surprised that 'Justice,' and abusive terms,' &c., is more than the truth will are an little surprised that 'Justice,' and abusive terms,' &c., is more than the truth will are an little surprised that 'Justice,' and abusive terms,' &c., is more than the truth will are an little surprised that 'Justice,' and abusive terms,' &c., is more than the truth will are an little surprise which was occupied by Stephen in denouncing the above class in the most bitter and abusive terms, such as no one but Stephen could invent; and although no not a question of morals or position, but a doctrinal as no one out stepnes count in the position they occu-true Abolitionist can maintain the position they occu-question. What are the facts? Where do the magpy, yet, after the special pains taken to get them in to py, yet, after the special pains taken to get them in to hear, to be especially denounced as more damnable, and doing more injury to the cause," in proportion as the position they occupied came near to the radical platform, and not on it, was more than they could they ever taken any stand, only to refuse to identify they ever taken any stand, only to refuse to identify platform, and not on it, was more than they could bear. This last false position, and the offensive manner of presenting it, put the climax on the matter. The meeting broke up in some confusion. The people who had before regarded the radical movement at least with charitable feelings, and had come to the at least with charitable feelings, and had come to the at least with charitable feelings, and had come to the at least with charitable feelings, and had come to the at least with charitable feelings, and had come to the at least with charitable feelings, and had come to the at least with charitable feelings, and had come to the at least with charitable feelings, and had come to the at least with charitable feelings. meeting with sincere motives, were now thoroughly disgusted with all Garrisonian Abolitionists, and no argument could mend it.'

· Justice ' affirms that 'three or four years ago, the in Michigan,' &c. &c. Up to that period, who had been the advocates of 'radical Abolitionism' in Michigan ? S. S. and A. K. FOSTER, and JAMES W. WALK-En;-the legitimate inference from which would be, that whatever the character of Mr. Foster's influence, in '55, 'three and four years previous,' it was not call amitous and 'disgusting.' The charge that Mr. Foster occupied the 'largest portion' of the time in denouncing those dissenting from him in the most in other and correlative latitudes and men, and for the bitter and abusive terms, is a misrepresentation of the facts in the case, that could only have obtained in the 'prejudice' that 'Justice' tells us existed against him. How any one who loves the slave can accuse Stephen S. Foster (a man utterly incapable of doing any person intentional wrong) of being 'abusive,' in manner or spirit, is beyond my comprehension : and so I will come to facts, to wit : Mr. Foster made but two speeches at length, one on the Republican party, by which he converted one of their prominent men, who owned his 'change of heart' publicly, and upon the spot. That was too bad, I know: and just before an election, too, when the political conscience is so tender! But who does not know that such a potent leaven, at work in their midst, would be 'thoroughly disgusting' to even Republi-

As regards the charge of abuse, while Mr. Foster treated all present at said meeting plainly, I admit, but fairly and honorably, many Republicans abused him shamefully. In the outset, he stated that he had able to answer, but determined to cavil and misunderstand, drove him to say, as the only explanation senthing.

Again: 'Justice' admits that 'no true Abolitioncast-steel and granite are parts of his constitution : and when, on some warm, early summer day, (when Nature holds carnival,) you find the granite of his yielding than when earth is mantled in darkness and expect this MAN, 'into whose soul,' not the 'iron of make an etiquette of his principles. Boneless men are for Buncomb and Barnum; spinal columns are the crisis of a new order.

One word about the charity and sincerity (' Justice' charitable feelings' and 'sincere motives,' and ' were thoroughly disgusted with all Garrisonian Abolition-Because, forsooth, Mr. Foster had 'imputed righteousness,' but of imputed condemnation (disgust). So much for their charity. I distinctly remember the reply of a prominent Republican, when fairly cornered by Mr. Foster- After election, we will Alas! the political Ephraims were joined to their idols, and Mr. Foster would not 'let them alone.'

The second speech referred to was on Sunday morning, not upon the Church, but upon the Rev. Mr. Pitkin, a popular and influential clergyman of Battle Creek, who had just returned from the 'St. Louis Synod,' where he had eaten 'Southern dirt' enough to metamorphose him into a sort of animated ' plumblead,' just fit for some slaveholding hierarch to sound the shoals and depths of perdition with. Mr. Foster's the rangeal Anti-Slavery movement the shoals and depths of perdition with. was, in fact, the best speech I ever heard him make; and as I listened, I felt that any man, after dissecting a cradle-plunderer, aye, a pulpit cradle-plunderer, could well afford to enter upon a most ' practical investigation of Spiritualism and spirit life, by adopt- DEAR FRIEND GARRISON :

slaveholder a Spiritualist? Who denies it? In fact, that is gazing away into darkness for spirits to come since Spiritualists have no Pope, who has any right to and do its work, 'may be true in a very slight dedeny it? And why not? Does he not believe in the gree.' This I regard as a very tame admission of

fact (which is the only test Spiritualiam 'proper' or what I consider a notorious fact. So far as my obimproper makes) that spirits can and do communicate servation extends, (and I have seen something of the and so I will close, with the nopulation of the workings of radical anti-slavery in Michigan,) eviunite to carry forward the work we all see needs to be workings of radical anti-slavery in Michigan,) eviunite to carry forward the work we all see needs to be then, that an individual believes this, change his character or his life? It may er it may not; that de- ker's position. I believe there are hundreds and pends upon conditions; upon affinity—the law that thousands of Spiritualists throughout the State, who like attracts like, —the basis of social intercourse for are doing just what Mr. Pillsbury says they are, nature, in the true 'faith' that his own soul is wor First. I attended the meeting referred to in the thy of his highest reverence, that heaven and hell fall of '65, and can therefore speak from personal are within his own consciousness, and elsewhere knowledge, from my stand-point. I thought then, only as myths, will he be self-reliant and practical, Mr. Foster 'something' still 'to be an Abolitionist.' ens, which is only to be found embosomed in beauty his own being. Does Spiritualism necessarily conflict with the

crats,' and why not? Who else so well fitted to re-*Justice' affirms that three or four years ago, the cause of radical Abolitionism was onward and upward K. Polk and Bully Brooks? What if their position be inconsistent? Spiritualism, reaching men's position alone through their faith, and that faith invariably and inevitably being moulded by the character, does not necessarily, but only incidentally, affect or alter their position. Just precisely as Methodism I am speaking now of the ism itself, its sectarian tendency, not of exceptional and fational believers.

But does any one object that true Spiritualism does no such thing? What devotee of slave-breeding and slave-driving Christianity will not claim the same for it? and yet even 'Justice' affirms of the Church, that it is a slaveholding Church; and with equal justice I affirm Spiritualism proper, (but not its highest form, for that can only obtain among humanitarians and philanthropists, lovers of the whole race, not careless nor indifferent to the rights of any,) to be pro-slave-

ry. Witness thousands of devoted Spiritualists, and

equally devoted man-stealers and woman-whippers at the South. 'But Spiritualism will reform them,' says the sectarian Spiritualist. We have long heard of the reforming, saving, liberating power of evangelical religion, but where are the fruits, in either case? Today, Christian liberty and Spiritual salvation are on the auction-block and for sale to the highest bidder. to do with men's positions, not with their motives or It is time enough for rational men to believe a thing intentions. After thus clearly defining, and, under the groundless complaint of personality, etc., repeatThat many Spiritualists are Abolitionists is a fact; the groundless companies to propose the groundless companies to propose the same is true of many professing Christians. In either case, it demonstrates nothing of the character and tendency of the doctrine itself; that is to be of their course, that when men would persist, against found, not in the exceptions, but in the general rule. both entreaty and denial, in the assertion that he was attacking their motives and characters, the reflection man, is germinal—from within, outward. All right was upon themselves, and at the expense of their ethics are central, and radiate thence; and not until candor and integrity. A rebuke administered wholly this order of the moral universe is reversed will the in self-defence, and as richly merited as it was most divine faith, unaided by unswerving fidelity to man-to man, even inside a black skin-have power Again: Justice same that the to change the motal character and specific ist could occupy their position, but says that after of man. By as natural and absolute a law as causes to change the moral character and spiritual affections getting them in, at so much expense, with so much the spark to ascend and the stone to gravitate to the getting them in, at so much spart, it was unwar-earth, do right morals, a life true to humanity, purirantable to tell them that their position was a bad one, fy and spiritualize the 'faith' and aspirations of the human soul. In loing the work, 'good Samaritan I hope) that my friend Mr. Foster will never appreciate such logic. If he had been a Democrat, he I would give more for the spirit friends and guardiwould have been a 'hard shell,' since lignumvitæ, ans of Stephen S. Poster, while he is true to the slave and to humanity, than for all the spirit patrons of all the Republican, negro-hating Spiritualists in the own native New Hampshire hills softer and more claim that many make for Spiritualism, that it is neuniverse. When this to me irrational and absurd the tempest is abroad, then, and not till then, can you cessarily anti-slavery, and by its superior excellence will abolish the function and mission of Abolitionism, slavery, but the steel of liberty 'has entered,' to shall obtain my credence, I will then harness 'the cart before my horse,' expecting them to move off in the

One word relative to the 'drooping of Anti-Slavery in Michigan,' and I have done. While Spiritualism being witness) of these whom he says came with has had an effect in that direction, I think there is another and more potent cause. The daring aggress sions of the Slave Power since 1850 and '51 have drawn men from the moral into a political warfare abused them! This, I take it, is not the doctrine of with the monster Slavery. This cause has been universal in its operation, and will fully account for the falling away from the radical moral movement, not only in Michigan, but throughout the North, -even where Stephen S. Foster has never been, and conselisten to your philosophy.' Was not that sincere? quently never has 'abused' any body. The history of political, especially of Republican Anti-Slavery, commencing with Senator Wilson's threat to hang all Disunionists,-Messrs. Garrison and Phillips, Abby Kelley Foster and Lucretia Mott included, -down to the Minnesota Constitution, has already sealed its doom, and signally justified by its rotten anathemas of Mr. Foster against it. When Spiritualism shall have been thoroughly winnowed, the chaff blown away, the wheat saved, as a valuable auxiliary. the radical Anti-Slavery movement will again lead

RICHARD GLAZIER.

'JUSTICE' AND S. S. FOSTER. ADRIAN, Mich., Dec. 5, 1857.

ing that ancient language- Now let thy servant de- In THE LIBERATOR of Nov. 20th is a communica tion signed 'Justice,' reviewing a letter from our This brings me to the 'jaded and saddle-worn back friend PARKER PILLSBURY, which appeared in a reof Spiritualism,'-I confess to me rather an intangi- cent number of your paper, giving an account of the ble back; but there is a kind, sacred as the nature annual meeting of the Friends of Human Progress they cover, and which have my sympathies; but I in Battle Creek. Without calling in question the suppose, while saddled with Justice, there's no danger motives of 'Justice,' I must say, that I consider the of their being galled or 'jaded.' And so I will pass impression given by his article much further from the to a consideration of the character and claims of Spir- truth than the one he confidently criticises. He says the impression given by Parker that 'Anti-Slavery is First, as to its character. Was not that Kentucky drooping under the influence of a wild fanaticism,

dence is not wanting to prove the correctness of Par- done, namely, the elevation of man. · looking for spirits to do the work' .which they, as true Friends of Human Progress, ought to be doing themselves; and the number of these at that meeting was not so very limited as 'Justice' seems to think, DEAR GARRISON: nor was the expressed disappointment with regard to I am glad to see in THE LIBERATOR of Nov. 20, the object of the meeting confined to a 'Kentucky the letter of 'Justice' from Michigan, because I slaveholder.' Several others were heard to say that have heard the same criticism as to S. S. Fosten's la they would not have attended, had they supposed it bors there made privately; and believing them to be to be other than a Spiritual Convention, and that they erroneous, I am glad to have them brought to the did not want to hear so much upon the nigger ques-tion, &c.; plainly showing that however clear and lenced. clean' they might be above the 'creed-bound sec- It is not my purpose to reply to that letter upon the tarian Church' (which 'Justice' speaks of,) they were matter of the facts of the influence of 'Spiritualism' still somewhat allied to that Church in their hostility or . Fosterism' upon Michigan anti-slavery, for I am

the decline of radical anti-slavery in Michigan to the bury, Foster, or others, who have been on the ground, course pursued by STEPHEN S. FOSTER at the Anni- and made personal observation of the matter, as I have versary of the Michigan Anti-Slavery Society in 1855. not. But I am quite sorry to learn from 'Justice That Stephen occupied a considerable portion of the that the anti-slavery of Michigan was of so feeble a time of the Convention in reviewing the position of nature, that the earnest and faithful labors of Foster the Republican party, and that he exposed their der- to purify and elevate it have caused it ts 'droop' so eliction of duty in a plain and sometimes severe man- much, and cannot but think that his censures mus 'Three or four years ago, the cause of radical Abolitionism was onward and upward in Michigan, with a bright prospect for the future. In this place, clubs were formed for The Laberator, Boole, &c. In the important question, and altogether worthy of an important question, and altogether worthy of an important question. In deciding the denouncing the above-named class in the most bitter wither so immediately at the touch of his Ithuriel

converted; Spiritualism, with its ethereal speculations, attracted the attention of others from our movement; while a lack of zeal, mutual confidence and Spiritualism in Michigan, as I have observed them fidelity to the cause of the slave, has, in my opinion, elsewhere. I have found, in many places, that Antibrought us to our present position.

making a scape-goat of Stephen S. Foster, or of any form of wild fanaticism, or always exerts a blighting other individual. Truth, plainly spoken, may sound unpleasant, but it will enable the real friends of the the age, and of the Anti-Slavery movement, too, who slave to avoid much misapprehension.

DEAR GARRISON .

on PARKER PILLSBURY's letter, published in one of and action under it. If Spiritualism is a reform, and its former numbers, touching the Battle Creek meet- can or will do any good, of itself, or if it can coope-'Justice.' Now, Mr. Editor, 'Justice' (as he calls reform, I shall be as rejoiced as any one can, and will signed than those given by Mr. Pillsbury for the in- it. On the other hand, I am led to think that it has difference manifested by the people of Michigan for generally been useless of itself, and, further, has genthe bondman in his chains; and he goes on to inti- erally thrown a blight over all other reforms and retraced to the course taken by S. S. Foster at the sec- me to stand to reform in the same relation that the

longer a Freesoiler, and that the position of that par- does the Church. ty could not be maintained by a true Abolitionist.

'Justice' thinks the number of these classes in It is not to be wondered at that those less intelligent Michigan is very limited. Perhaps it is; but my obto be running over, or, as one intimated to me pri- movement, and all the movers, of the place. vately, 'he felt like bursting.'

from the Anti-Slavery movement in Michigan, and he ties were to divide the profits !! seems to become very positive here, and says 'we do Justice' says, 'The more glory for Spiritualism, if not guess, we know something of these effects.' Now, it has reached a class that nothing else would.' Yes; Mr. Editor, allow me to say, (without 'guessing,' ei- and I would say Amen! Hallelujah! if, reaching ther,) that I have reason to know that there is a species of Spiritualism in Michigan (which is by no them just as the Church does; it reaches and takes way of the true Anti-Slavery movement of the age. ment of their own character to its wickedness. The Let me give you one single illustration. In company Spiritualists whom I have seen have generally been too with two of my neighbors, I attended the first An-busy with peeping under the corner of the blanket of the dark, that they think is uplifted a little, in order at Addison, in 1854. One of them had been for some that they may see the glories beyond the veil that diyears quite an Abolitionist, both had contributed something to sustain anti-slavery labor, had interested at all to the needed reforms of this world. And were themselves in getting up anti-slavery meetings, and in it possible for any light to shine under this uplifted various ways gave the cause their helping hand. corner, and illumine and uplift us, these zealots stan One of them was a paying subscriber to the Pennso eagerly round the sperture, gloating their own eyes sylvania Freeman. They were both apparently very upon its glory, that they entirely obstruct the rays in prospect seemed to be that they would be a help to yet, received any benefit. and the true. But how has it been? They attended a Spiritual meeting in Adrian at that time,-I believe the first they had ever attended, and pretty soon the world, says 'Justice.' That sounds well, and they became very much interested in that direction. The cause of the slave was made a secondary affair. Spiritualism is the hub of the wheel, say they, around itualism taking the hand of Anti-Slavery has been, which every thing else must revolve. The Anti-Sla- not to lead it nearer the slave, but further from him; very papers must be discontinued, Spiritual papers nust be read; their donations to the Anti-Slavery cause must be withheld, and we must seek to be mediums, through which disembodied spirits may communicate to the children of earth ; and such tomfoolery as they have carried on, in connection with some of collecting, through a slow and painful process of leighbors of the baser sort, in the name of Spiritualism, it never before was my lot to witness. It was but a few weeks ago that the Remonds were at our place, therefrom, I have been unable, after careful scrutiny, and had a meeting within a few rods of these same individuals, who, before they became immersed in a to discover. Spiritualism corresponding to themselves, had manifested so much anti-slavery life, and they could now sit at home at their ease within a few rods of where gers of it,—for I have found no sect, political or reli-Mr. Remond was speaking.

Now, Mr. Garrison, if this does not look like dropping off from the Anti-Slavery movement, in consequence of their dropping into Spiritualism, then I hould like to know it. And what is true of this spiritual 'devils as there are tiles on' the heads of immediate neighborhood, I have abundant evidence to satisfy me, is also true of many other parts of

But I have extended my communication too long.

and so I will close, with the hope that we may all

I remain, a friend of human progre SAMUEL D. MOORE, Ypsilanti, Dec. 4th, 1857.

'JUSTICE' TO ALL PARTIES. CHERRY VALLEY, Ashtabula Co. (Ohio,) Dec. 8.

lenced.

to the slave and his real friends.

Again, I cannot agree with 'Justice' in attributing implicated in the controversy. I leave that to Pills-

testimony, as to his observations on the results of Slavery has 'drooped under the blighting influence of With this view of the subject, I see no occasion for this wild fanaticism.' Not that it always takes the influence,' for I know many of the choicest spirits of are firm believers in the general facts and philosophy of Spiritualism, and yet are not fanatics, and cannot be made so by this or any thing else, and who receive
ANTI-SLAVERY AND SPIRITUALISM IN or extend no blight from this belief. But I say, that

the larger part of those whom I have met as decided Spiritualists have appeared to me to have been much In THE LIBERATOR of Nov. 20, I noticed a criticism blighted by it, and to be mere fanatics in their belief ing of the Friends of Human Progress, and signed rate with or help forward anti-slavery or any other himself) seems to think there can be other reasons as- bid it as hearty a God-speed. But I have not so found mate that this indifference or dropping off could be formers that it has been able to reach. It seems to ond Anniversary of the Michigan Anti-Slavery Soci- Church does. The Church says, 'You do not need Temperance, Peace, or Anti-Slavery Societies; the Now, I think, as far as his expose of that meeting, influence of the Church and the preaching of its Gosand of Mr. Foster's course there is concerned, if the pel will redeem and regenerate the world.' And so writer had prefixed the world 'In' before 'Justice' it would, if it made the specific application; but failto his name, it would have been more appropriate, as ing to do it, it becomes linked in with and endorses from my stand-point I should judge. It will be re- the very evils it could and should destroy. Hence the membered by those who attended that meeting, that need of specific organizations to do its neglected work. the time and occasion demanded that the Free Soil Spiritualists say, 'Our movement is of itself capable, party should be exposed, and it seemed that S. S. and will reform and redeem the world.' Well, per-Foster was the man for the occasion; and we saw the haps it is and will, but I have found the masses of effects of his probing on the spot, in one of their own them just as unwilling to make the specific applicanumber, (and a stump-speaker at that,) J. T. Mott, tions needed as is the Church; hence they embrace who came forward, and openly and boldly, like an among their numbers as many proportionately of the honest, intelligent man, proclaimed that he was no warriors, extortioners, drunkards and slaveholders, as

and less conscientious should froth and foam, and try servation shows me, that elsewhere, this faith embraces to break up the meeting in confusion ;-just as increas- as freely and fully all classes of the community as does ing the fire under the boiling liquid causes the froth that of the Church; and ofttimes I find these worst to rise, and sometimes it runs over, as . Justice' seems, and wickedest classes leading and controlling the

In one city that I visited, and attended on Sunday I think it was well that Mr. Pillsbury attended the one of the largest conferences of Spiritualists that I annual meeting of the Friends of Human Progress, ever attended, I found that the leaders were, in the and particularly that he wrote that letter to Tan main, composed of Administration Democrats. One LIBERATOR, so as to give 'Justice' a chance to re- of them was a distiller, and another, who spoke an lieve his mind of what seems to have been resting on hour on 'Christian Spiritualism,' with the Bible in it for so many years, in regard to the position of the his hand, from which he read copious extracts to truth be said of the position of the Republican party well-known extortioner, and had recently been proven at present,) as more dangerous to the cause of the guilty of furnishing money to a knavish tool to buy a slave than the Democratic party. I think it was large house in a respectable part of the city, and fill it made so plain that no person, save a blind politician so full of low Irish families as to make it such a nuior a sectarian bigot, could help seeing it. Yet 'Jus- sance to the wealthy, respectable neighbors that they, tice' thinks this position, as taken and advocated by in self-defence, should be compelled to purchase the S. S. Foster, was the real cause of the dropping off house at an exorbitant price, and then the two par-

means unpopular) that does very much stand in the them in, just as they are; and this gives the endorsemuch interested in the meeting at Addison, and the their merciful mission, and those beyond have not, as

'Let Anti-Slavery and Spiritualism go hand in hand, as kindred reforms, to redeem and regenerate could it be done, I would say Amen ; but my obser vation has shown me, that the general result of Spirusually into some darkened room, to spend its time and energies in listening to the ravishing spiritual music of hand-bells and dinner-horns, or to som lighter room, where round a pine table they could 'hand in hand' join in the highly reformatory work rapping or tipping, the very valuable information that some departed spirit 'rests well,' 'is happy' and 'contented.' How any reform pecessarily results I bear this testimony, because I feel 'impre-

with my duty to do it; and yet I realize all the dangious, more bigoted, or sensitive to criticism, or res tive under rebuke, or opposed to rational investigation opiritualists, yet must I go forward and bear the testimony.

In one part of his communication, 'Justice' speaks of Spiritualism as being 'jaded and saddle-worn,' and then again of its rising 'clear and clean above all filth and slime, as no other reform has ever doffe.' It seems to me that these two statements do not hang together very well.

A TERRIBLE CRIME. On the 5th inst., Jack, a slave of one L. L. Shreve, was arraigned before the Police Court of Louisville, on a charge of keeping a school for colored persons. The Courier says—'His master knew that Jack could not write, and did not know that the could read, but we suppose he knew that offence, he was released without punishment.'

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rejoice that we have at length a purgative which is worthy
the confidence of the profession and the people."

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"Your PULL have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have see found. Their alternate when given in small doses, for tellows an excellant reunedy, when given in small doses, for tellows are excellent reunedy, when given in small doses, for tellows they are completely and distribut. Their sugar-conting makes them continued to the second of t

INTERNAL OBSTRUCTION-WORMS-SUPPRESSION.

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"I find one or two large does of your Pills, taken at the tion when wholey or practice in the natural secretion when wholey or partially experienced, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend so other to may patients." CONSTIPATION - COSTIVENESS.

CONSTIPATION — COSTIVENESS.

From Dr. J. P. Yaugha, Montreal, Conada.

"Too much cannot be said of your Fitus for the cure of contineness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaming it for the benefit of the multitudes who suffer from that complaint, which, although had enough in itself, is the progenitor of others that are worse. I believe continents to originate in the liver, but your Fitus affect that organ and enter the disease."

IMPURITIES OF THE BLOOD — SCROPULA — ERY.

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-FITS - &c. TITE — &C.

From Dr. Edward Eopl, Baltimere.

DEAR DR. AYER: I cannot answer you selat complaint
I have curred with your PILLE better than to say all but we
erer treat with a purguitien endicine. I plees prest dependence on an effectual cathartic in my daily context with dissame, and believing as I do that your PILLE afford ut the best
we have, I of course value them highly."

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although a valuable remedy in skilful hands, is dangeress
in a public pill, from the dreadful consequences that frequently follow its incantious use. These contain so merer
ry or mineral substance whatever.

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